



It is good for us to draw near to God: We have put our trust in the Lord God. He is the strength of our hearts and our portion forever.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA
SECOND SUNDAY AFTER CHRISTMAS JANUARY 4, 1976
REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
JODIE MARTE, DAN BOSKO - ACOLYTE

ORDER OF WORSHIP 11:00 A.M.
PRELUDE "MUSIC FOR A CHURCH SERVICE" SALVADOR
PLEASE REMAIN SILENT DURING ORGAN CHIMES
*PROCESSIONAL HYMN No. 123 "AS WITH GLADNESS MEN OF OLD"
*ASCIPTION - CHORAL AMEN
*EXHORTATION
*CONFESSON (IN UNISON) "EVER-LIVING GOD, BY WHOSE MERCY WE HAVE COME TO THE GATEWAY OF ANOTHER YEAR; GRANT THAT WE MAY ENTER IT WITH HUMBLE AND GRATEFUL HEARTS; AND CONFIRM OUR RESOLUTION, WE BESEECH THEE, TO WALK MORE CLOSELY IN THY WAY, AND LABOUR MORE FAITHFULLY IN THY SERVICE, ACCORDING TO THE TEACHING AND EXAMPLE OF THY SON OUR LORD. LET NOT THE ERRORS AND OFFENSES OF THE PAST CLING TO US, BUT PARDON US AND SET US FREE, THAT WITH PURER PURPOSE AND A BETTER HOPE WE MAY RENEW OUR VOWS IN THY PRESENCE, AND SET FORTH UNDER THE GUIDANCE OF THY SPIRIT, TO TRAVEL IN THE PATH WHICH SHINETH MORE AND MORE UNTO THE PERFECT DAY OF THY HEAVENLY KINGDOM. AMEN.
*KYRIE (CHOIR, CONGREGATION AND PASTOR)
*ASSURANCE OF PARDON - CHORAL AMEN
*PRAISE
*PASTOR: O LORD OPEN OUR LIPS.
*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE
*DOXOLOGY No. 551 How many Bibles?
SCRIPTURE: JUDGES 10: 6-18 "Read thru"
HYMN OF THE MONTH 122 "O MORNING STAR, HOW FAIR AND BRIGHT"
*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)
*GLORIA PATRI
*CALL TO PRAYER
*PASTOR: THE LORD BE WITH YOU.
*PEOPLE: AND WITH THY SPIRIT.
*PASTOR: LET US PRAY.
*PRAYER AND PRAYER RESPONSE
OFFERTORY "RETROSPECTION" MENDELSSOHN

Solo: "I'LL WALKER WITH GOD" BRODSZY - SUNG BY
CYNDE SYBERT
SERMON: "GOD'S CAFETERIA"

*HYMN OF INVITATION No. 214 "JUST AS I AM"

*BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE: "POSTLUDE" BOHM

----- *CONGREGATION STANDING -----
THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY MR. & MRS. CHARLES FLEEGER TO THE "GLORY OF GOD". SERVING AS USHERS TODAY ARE: *ALLEN BOTACCHI, JOHN REDMAN, DAN BOSKO, ROBERT KAUER AND CHARLES PEVAR. DEAGONESS JOAN MASTERS AND SON WILL REPRESENT COUNCIL AT THE DOOR TODAY.

THE ATTENDANCE LAST SUNDAY - 207.

NURSERY WILL BE PROVIDED TODAY BY: MRS. BERTHA HOLLEFREUND, SUE HOLLEFREUND AND PAULA STEPHENSON.

MONDAY - 7:00 - ALL GROUPS HAVE EITHER PRESIDENT OR REPRESENTATIVE AT THE MEETING IN THE UNDERCROFT TO SET UP SCHEDULE FOR THE NEW YEAR BOOK.

MONDAY - 7:30 - MARY PRUGH CIRCLE MEETING.

ALL ORGANIZATIONS SHOULD HAVE REPORTS IN FOR THE YEARBOOK THIS WEEK.

> HOSPITALIZED: MRS. EMMA HEGINBOTHAM, MRS. EVELYN SHAKELY, MR. WILMER PFABE. ~~-DEO THURSDAY BABY~~

WED. - 7:30 - CHURCH COUNCIL MEETING.

THE NEWSLETTER WILL BE PUBLISHED ON THURSDAY - PLEASE HAVE ALL MATERIAL IN BY WEDNESDAY.

> A NEW CLASS FOR YOUNG ADULTS BETWEEN THE AGES OF 18 TO 30 IS BEING FORMED. THE FIRST GET TOGETHER IS PLANNED FOR SUNDAY JANUARY 11 AT 9:45 A.M. IN THE UNDERCROFT. COFFEE AND DOUGHNUTS WILL BE SERVED. AN ERROR WAS MADE IN THE LETTER WHICH WAS SENT OUT AND THE DATE WAS INCORRECT. THE CORRECT DATE IS JANUARY 11 AND IF YOU ARE IN THIS AGE BRACKET WE HOPE TO SEE YOU AT THE FIRST MEETING. THE TEACHER OF THIS NEW CLASS WILL BE ROB SYBERT.

> THE BUTLER FELLOWSHIP OF CHURCHES WILL MEET ON THURS. JAN. 8, AT 7:00 P.M. AT THE NORTH STREET CHRISTIAN CHURCH. A PROGRAM ON "DEATH WITH MEANING AND DIGNITY" IS TO BE PRESENTED. THE MEETING WILL END AT 8:30 AND REFRESHMENTS WILL BE SERVED.

"God's Cafeteria"

Text: Judges 10:14,
GO AND CRY UNTO THE GODS WHICH YE HAVE CHOSEN: LET
THEM DELIVER YOU IN THE TIME OF YOUR TRIBULATION.

Scripture: Judges 10:6-18

Story: Marriage lik Cafet, pik out wat want pay 4 later
Per^up sum peop say this tru Bcuz their marr no idea
I Bliev shud B sed life lik cafet, pik out pay 4 lat
Bliev lif hold all sort choic & wat choz pay 4 later
"" G giv lif which mak choce, thus lif lik "G's Cafet
EXEGETER SCRIP: Foll deth Josh'wors idol heath neigh
G rase JUDGES=Deliverers, 12 Men, 1 woman,
comm peop no pérfect, bu G use rescu His peop sin
Start vs 6=comm fare bk Jdge, want help, G refuse

TEXT: READ

This sam story 2o cent, we think others not us,
thos peop, thus elusiv & remov from us, not us collect
or me individ, but it is me individ
They had lk livs mak choic, & this diffi
Had giv up strang g's 2 B bless
On thresh Nu Yr we need mak choic, do way str G&s
Formula=Dble I, Dble E = Infern, Intern, Extern, Etern
wat amt 2 go thru G's Cafet lif & mak choic
If mak wrong choic can only, READ TEXT
We mak choic not wiv, hus, moth, fath, sis, bros, etc
We respons 4 choic
1st Choic=INFERNAL quest Wat Must I do with Js Xp?
Pilate ask & he echo ever since
(ILLUST Moody & his mistake) need C urg this quest &
must each answer wat will do with Js
Must consider choic INTERNAL
N^o TQ, degree, intellect, accpt/rejec with hart only
then must EXTERNALIZE, P say, with mouth conf mad 2 sa:
Not only speak but show outward, in ch cum 4ward.
this no out show, but outward sign we no ashame Js XP
EXTERN not only service ch, but daily livs,
(Illus woman India as Xpian) mouth as well as lif
Wiv/husb turn off other Xpian=mate inferior in relig
mates hav misconcep wat relig all about
Choic ETERNAL= 2 many peop liv this etern lif, insted
this lif step stone 2 etern,
Sum peop equate hell as end, but it etern 2
Why do sum peop concern selv accum prop, possess, Byond
which can use? Reason=no cum 2 grip wat lif all bout
lik think all liv 70/80 but not so
(I' is yg man hart attack, Neil Armstrong)
Soer thots right? Yet can sttle etern destiny 1
moment

Js say, He Bliev on me HATH etern lif",
He no say, will hav, cud hav, But HATH
thus etern Bgin wen accpt Him
Isn't worth hav?
Duzn't mak mor sens provid 4 etern lif mor accum
Stock, bond, insur policies 4 days may never see?
But we must mak decis which G we chooz
(Illus minist & cab driver)
If any U harbor thots Bcuz U do cert reg work this
ch,
or contrib cert amt, or Bcuz baptiz, confirm, commun
U R Saved, & hav salvation U R WRONG
It none these, U can work all lif ch,giv salary,
commun ever Sun, & no hav salv
It only persoanl accépt Js Xp giv salv
Will sing Invit Hymn, I invit any who mad commit &
want re-dedicte lif cum 4ward
if unsure commit & wud lik mak cum 4ward altar rail
If never mad commit & wud lik mak, cum 4ward
If bakslid mad commit but no liv, cum 4ward
Do not look how good, how bad,
no look 2 husb or wiv this personal Btween U & God
Don't B bakward, Bashful or timid
No think Delay friends family,
this step each shud & must tak 4 etern & any incor
2 do so will B mor than mad up 4 at end this lif
If during sing of hymn little voice speak 2 U
that G's Holy Spirit urg U ~~fix~~ 2 mak decis 2day
DO NOT PUT IT OFF til later date,
4 that day may never cum again
Now is the hour, 2day is day of salvation
Come & accept Xp as Ur Saviour 2day.

"God's Cafeteria"

~~The Infernal, External, Internal Choices~~

Text: Judges 10:14, Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

Scripture: Judges 10:6-18

Someone once said, "Marriage is like a cafeteria, you pick out what you want and pay for it later." Some people may make this statement truthfully because for them marriage is not the ideal they pictured it to be. But I believe this statement ~~xxxxxx~~ should be said about life more than marriage. "Life is like a cafeteria, you pick out what you want and pay for it later."

life holds

I believe that ~~God has given mankind~~ all sorts of things to choose from, and what we choose we must pay for at a later time. I believe that God gives us the life in which to make these choices, and so I see this life as ~~existing~~ being similar to a cafeteria, God's Cafeteria if you will.

Israel had turned from God following the death of Joshua. They had become worshipers of the idols of their heathen neighbors. It was at this point that God raised up people who became their leaders and began to be called judges. These judges, although the name is erroneous according to our understanding of a judge, were ~~common men and women~~ 12 common men and one common woman, who rescued or saved Israel at different critical points. ~~xxxxxx~~ These people were from different tribes, and they were not above reproach as seen by the lives of some of them namely Ehud, Samson, and Jael. But God used them to rescue His people from their sin and idolatry.

So what we read for our scripture this morning is the typical fare of this book of Judges. It is not surprising then that the block of Scripture we read starts out, "And the children of Israel did evil "AGAIN" in the sight of the Lord." It goes on to ~~xxxxx~~ name the heathen gods they worshiped, and how God became angry with them and permitted them to be sold into slavery. They suffered greatly under this oppression, so that they clamored to God and begged to be freed of t's bondage. They confessed their sin and admitted their mistake, (vs 10). But God spoke to them and told them of their release from the bondage of the Egyptians, and from all of the others who had oppressed them since their flight from Egypt. God reminds them that they had forsaken Him, and not He they and God

declares that He will not deliver them anymore, (vs 13). He advises them to, (read text, vs 14). It is then that we read of the Israelites cleaning up their lives and turning back to the proper way of living, and seeking someone who will again lead them, (vss 15-18).

This story of the lives of the people of Israel is a story that is and has been repeated time after time in our 20th century. We like to look around us and see that this is the story of other people. Those people out there somewhere, which makes it quite elusive and far removed from us. Thus we assure ourselves that we are not referring to ourselves, or more particularly me individually. But it does involve us, and it does involve me individually. We see in this story that these people ~~had~~ not only had to look at their lives, but they had to make some hard choices. This was the difficult part, the choices. They had to give up their strange gods if they were to be blessed by the one true God. And as we stand on the threshold of another New Year, we can see that we need to make some choices, and to do so means that we must do away with the strange gods we have chosen.

The formula I have arrived at to accomplish this is what I call the "Double I, Double E Choice." This merely an abbreviation for the Infernal, ~~External~~, Internal, External, Eternal Choice. Now what all of this amounts to is that we need to go through "God's Cafeteria" of life and make our choices. We must remember of course that as we choose, if we make the wrong choices we can only "go and cry unto the gods we have chosen; and let them deliver us in the time of tribulation." Meaning of course that if we choose other gods, we have only ourselves to blame and must bear the responsibility for that choice, or choices. What we take, or choose, we must live with and that is final. We must also remember that these choices are made by each of us individually and not by our wives or our husbands, or our mothers or fathers, or sisters or brothers. But by each of us personally. So we need to know the choices we need to make. The first choice we must make a determination for is that old Infernal question, "What must I do with Jesus Christ?" This question has bothered man since Jesus Christ stepped upon the stage of life. Pilate at His trial asked the question,

"What shall I do with Jesus who is called Christ?" Pilate was merely echoing this question which has plagued mankind ever since. Dwight L. Moody the great old time Evangelist ~~xxxx~~ addressed one of the largest crowds of his career in Chicago on October 8, 1871. His message was based on this question of Pilate, and he told his audience that the following Sunday he would speak on the cross, and he wanted all of them to think about the question, "What will you do with Jesus?"

(Continuation of illustration of Moody's Mistake).

So we need to see the urgency of the answer to this Infernal question, and we each need to answer what we will do with Jesus.

We next need to consider this choice Internally. It is only from the heart that we can decide what our choice will be. We can have all sorts of educational degrees, and we can have the highest IQ in our town. But this will not gain us salvation. It is only through the heart as Paul says that we can accept Christ as our Saviour. Thus we see that we must make the choice of whether to accept or reject Jesus Christ, and we must internalize this or do it with our hearts and not our minds or our intellects.

We must then Externalize this choice if we have made it. Again quoting Paul we read that "With the mouth confession is made unto salvation." This means that we not only speak it, but we show it outwardly. Jesus says that anyone who is ashamed to profess Him before men, He will be ashamed to profess before God. Thus we can see that we need to make the verbal acceptance, as well as the outward physical acceptance. In church this means that we must be willing to come before the altar and make this public acceptance. This is not an outward show to prove to others how good we are, but it is an outward sign that we are not ashamed to show that we believe in Jesus Christ.

must not only
But we Externalize this ~~xxxxxx~~ in a service of worship, but in our daily lives as well. Being a Christian, whether a new one or ~~an~~ one of many years, means with that we witness or speak of Jesus Christ ~~by~~ our mouths, as well as with our lives.

(Illustration of woman in India). This is how all Christians should live. But strangely enough some men do not want their wives to be Christians, and some

wives do not want their husbands to display their new found Christianity. Neither of them will state why not, but the underlying reason is that the mate who has newly found Christ and shows it, makes the other one feel inferior in his or her faith. Thus we see that a husband or wife accepting Christ, sometimes has an adverse effect on the mate because of a misconception of what it is all about. Thus far we see that we must make the choice, doing so Internally, and ~~exhibiting~~ professing this publicly. Now we see that the choice we make is an Eternal one. So many people live this life with the wrong motives and reasons and discover only too late that this life is not eternity. This is merely the steppingstone to it. And regardless whether you feel you want to go to heaven or to hell, be certain of one thing that both heaven and hell are eternal. There is no damning by God to hell and then eternity is snuffed out. It is just as eternal as heaven except in a different way. Isn't it reasonable then that we should all be seeking to attain eternity by going to heaven? Then why do people in all walks of life concern themselves with the accumulation of property and goods, and possessions and material goods beyond that which they can possibly use? The reason is merely that they have not come to grips with what life is all about.

We like to think that we will all live to be 70 or 80 and there is plenty of time to settle the problem of eternity. But this is not always so.

(Illustration of young man & heart attack, & Neil Armstrong and 1/100 inch of rubber between life & death.)

These are sobering thoughts are they not? Yet we can determine our eternal destiny in one short ~~moment~~ moment. Jesus said, "He that believeth on me hath eternal life." Notice, He didn't say "will have" or "could have," But instead He said, "Hath." Thus meaning eternity begins the moment one accepts Him. Isn't this worth having? Doesn't it make more sense to provide for our eternal life, more than it does the accumulation of stocks and bonds and insurance policies for days we may never live to see? But here again, we must make the decision as to which god we will choose.

A minister tells a story that is all too prevalent in many of our congregations especially among what is known as the Mainline Denominations, such as ours.

He says that he ~~was~~ arrived in a certain town by plane and took a taxi at the airport to reach his destination. On the way the driver asked him what he did for a living and he told him he was a preacher. He asked what denomination and he told him and when the driver found out it was one of those fundamental churches he turned him out. The preacher asked the driver to what church he belonged and the man told him. When the preacher asked him about his salvation the man began to reel off all of the things he did in his church, and how he gave this amount, and took communion regularly and had been baptized, confirmed etc., and all of this would take him to heaven. He could not understand that all of these things are commendable, but not a one of them will assure eternity in heaven.

~~I wonder how many of you here this morning are harboring thoughts that because you do a certain kind of work in this church regularly, or contribute a certain amount, or because you are baptized, confirmed and take communion, you are saved, or have salvation, you are wrong. It is none of these that gives salvation. We can work here for as long as we live, but this does not bring salvation. We can commune every Sunday, or give our entire salary, and still not have salvation. It is only a personal acceptance of Jesus Christ that gives salvation.~~

We are going to close our service with the singing of an Invitational Hymn. During the singing of this hymn ~~you~~ I would invite any of you who ~~want~~ have made this commitment and want to rededicate your life, to come forward. If you are unsure whether you have made this commitment and would like to make it, please come to the altar rail. If you know you have never made this commitment and would like to have the assurance of spending eternity in heaven with God, please come forward. Please do not look at how good you think you are, or how bad you think you may have been. Please do not look for your wife or your husbands approval to do this. This is a personal matter between you and God and neither your husband, nor your wife, nor anyone else can make this commitment for you.

Don't be backward, or bashful, or think that you will be delaying your friends or your family by coming forward. This is a step that we each must take for eternity and any inconvenience to do so will be more than made up for at the end of this life. If during the singing of this hymn a little voice is speaking to you, that is God's Holy Spirit urging you to make this decision today. Do not put it off to a later date, for that date may ~~never~~ never come again. Now is the hour, today is the day of Salvation. Please come & accept Christ as your Saviour today.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

FIRST SUNDAY AFTER EPIPHANY JANUARY 11, 1976
REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
JODIE MARTE, DAN BOSKO - ACOLYTES

ORDER OF WORSHIP 11:00 A.M.
PRELUDE MUSIC: "CHORALE" ARR. PEERY
"ON WINGS OF SONG" MENDELSSOHN
PLEASE REMAIN SILENT DURING ORGAN CHIMES
*PROCESSIONAL HYMN NO. 14 "PRAISE YE THE FATHER"
*ASCIPTION - CHORAL AMEN
*EXHORTATION
*CONFESSION (IN UNISON) "ALMIGHTY FATHER, AS WE KEEP
HOLY TIME UNDER THE DEEPENING SHADOWS OF THE CLOSING
YEAR; WE THANK THEE FOR ALL THAT IT HATH BROUGHT TO US
OF MERCY AND TRUTH. RECEIVE OUR SORROW FOR OUR SINS,
AND IN THINE INFINITE MERCY BLOT THEM OUT OF THE BOOK
OF THY REMEMBRANCE. LET NOT THE EXPERIENCES OF OUR
PAST DAYS BE LOST UPON US. FIX IN OUR MINDS EVERY
LESSON OF FAITH AND DUTY WHICH THOU HAST BEEN TEACHING
US. TAKE FROM OUR HEARTS EVERY VEIL THAT WOULD HIDE
FROM US THE SHINING OF THE HEAVENLY LIGHT. GRANT UNTO
US, BEFORE THE RECORD OF THIS YEAR HAS BEEN FINISHED
AND SEALED, A FRESH CONSECRATION, A VERY DEEP AND HONEST
DESIRE TO LIVE ACCORDING TO THY WILL, AS IT HAS BEEN
MADE KNOWN TO US IN JESUS CHRIST OUR LORD. AMEN."
*KYRIE (CHOIR, CONGREGATION AND PASTOR)
*ASSURANCE OF PARDON - CHORAL AMEN
*PRAISE
"PASTOR: 'O LORD OPEN OUR LIPS.'
"PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE
*DOXOLOGY No. 551
SCRIPTURE: ISAIAH 41: 1-14
HYMN OF THE MONTH 122 "O MORNING STAR, HOW FAIR AND BRIGHT"
*AFFIRMATION OF OUR FAITH (STATEMENT OF FAITH) - IN THE
FRONT FEW PAGES OF THE HYMNAL.

*GLORIA PATRI
CALL TO PRAYER
"PASTOR: THE LORD BE WITH YOU.
"PEO T: AND WITH THY SPIRIT.

*PASTOR: LET US PRAY
*PRAYER AND PRAYER RESPONSE

OFFERTORY "FLUTE SONG" ACKENHUSEN
SERMON: "PROMISES, PROMISES!"
*HYMN OF DEDICATION No. 271 "O JESUS, I HAVE PROMISED"
*BENEDICTION AND THREE FOLD AMEN
ORGAN POSTLUDE: "PRELUDE IN G MINOR" BACH

----- *CONGREGATION STANDING -----
THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY
MR. & MRS. HOWARD BOLAN TO THE "GLORY OF GOD".
SERVING AS USHERS TODAY ARE: *WALLY FEDER, JOHN SNOW,
MONT MACKINNEY, JAMES MALONEY AND STEVE VARGO.
DEACON AND MRS. STEVE VARGO WILL REPRESENT COUNCIL
AT THE DOOR TODAY.

THE ATTENDANCE LAST SUNDAY WAS 188
NURSERY WILL BE PROVIDED TODAY BY: BRAD AND JUDY
VINROE AND LAUREL STAUFFER.
THURSDAY - 10:30 - MARY MARTHA CIRCLE MEETING
FRI. - 9:00 - ARC CLASS BOWLING PARTY - BOWLAWAY LANES.
REFRESHMENTS AFTERWARDS AT THE CHURCH.
HOSPITALIZED: MRS. EVELYN SHAKELY, MRS. NORA THOMPSON,
MR. RALPH KILLEAN, MRS. EMMA HEGNBOTHAM.
A NEW SUNDAY SCHOOL CLASS IS STARTING TODAY - FROM
THE AGES 18 TO 30 (GIVE OR TAKE A FEW YEARS). ANY-
ONE WHO WOULD LIKE TO BECOME A PART OF THIS CLASS
CAN. MR. ROB SYBERT IS THE TEACHER FOR THIS GROUP.
NEXT SUNDAY WILL BE THE NOMINATION OF CHURCH SCHOOL
WORKERS AND TEACHERS AND OFFICERS, DURING THE CHURCH
SCHOOL TIME.
THURS. - 7:00 - BIBLE STUDY

CHRISTIANITY IS A JOYFUL RELIGION; AT LEAST IT IS
MEANT TO BE. BOTH OLD AND NEW TESTAMENTS ARE FILLED
WITH EXHORTATIONS TO GOD'S PEOPLE TO REJOICE. "PRAISE
GOD WITH SHOUTS OF JOY!" CRIES THE PSALMIST. AND
PAUL TELLS US: "REJOICE IN THE LORD ALWAYS; AND AGAIN
I SAY, REJOICE!"

THERE IS A GREAT DEAL FOR THE CHRISTIAN TO BE
JOYFUL ABOUT. IN GOD WE HAVE A FAITHFUL SAVIOR, THE
CONQUEROR OF SIN, DEATH, AND HELL, IN WHOM WE HAVE
FULL AND FREE FORGIVENESS. IN THE HOLY SPIRIT WE HAVE
A COUNSELOR AND GUIDE WHO HAS PROMISED TO LEAVE US
INTO ALL TRUTH. HERE IS AMPLE CAUSE OF JOY.

Bible readings/welcome visitors:
TIM FRY BIRTHDAY TODAY.

"Promises, Promises!"

Text: Isaiah 41:10,
~~FOR THOU HAST; FOR I AM WITH THEE. BE NOT DISMAYED;~~
~~FOR I AM THY GOD. I WILL STRENGTHEN THEE; YEA, I WILL~~
~~HELP THEE; YEA, I WILL UPHOLD THEE WITH THE RIGHT HAND~~
~~OF MY RIGHTEOUSNESS.~~

Scripture: Isa. 41:1-14, Deut. 33:15, Josh. 6:26,
1 Kings 16:34

(Story yng man & promise 2 girlfriend)

Faught proms little up, can keep & sum must brake
2 kind proms, human--Divine, & expl diff Btween 2
READ TEXT: G's proms Kept & many scrips prove
Simple fulfil this AM, 3 scrips
1 Deut. 13:15,16, but last 16, IT SHAIJNO B BILT AG
2 Josh. 5:26, ARC clas, curse on Jericho
3 1 King 16:34, Hiel Bethelite, children die
Archaeos & finds=Inhabit continu Pre-Abe 1400 BC
no inhabit 2 900 BC or time Hiel, Ahab
Strata 900 show lrg hse, child jar gate, also wall

G's proms cum tru & fulfil
1st giv orders, next situation, then prom of future
G no mak idle proms
u Yr & peop mak proms or resols & proms no last
reason=we mortal flesh, we distracted by evil, sin,
world around us

(Illustration nn hunting dog)

Compar parab seed paths, stony ground, etc.
peop shall & sudden relig, & then worldly
Sum us mad proms serious nature bout Js Xp
Prom only B kept if place hands Alm G 4 guid & help
C, only keep if rely upon Him thru Js Xp who say,
"LO- I TELL U ALWAY'S"

This 2 prom of G
We need pray 4 ea other, uphold ea other dur wks & dys
this yr, in prayer 2 Almighty God.

If truly want gro as Xpians this yr need seek fulfil
of G's proms in livs this cong & ch thru prayer

This how we help & lov ea other as fellow Xpians
But ponder words G spok thru proph Is, "Fear not I wit
U", can honest say prom hav sam signif 4 us 2day?
Sam signif as thousands yrs ago?

Is this reality 4 us?
2 B real we must Blieve G's proms fulfilled
(I' is Negro Dr. in woods & meet man)

Miracul? perhaps. But ral record illus unseen prote
surround children G, revealed by Him
So if think G proms just "I ROMB, ROMB lik ours, we
need kno G fulfil His proms.

Mayb not happen 1 large revel, but sooner, later it cum
2 pass.

Let us understand. READ TEXT

This mean not only 76, but ea day, ea wk, ea moment
It here now he with us.

Thanks B 2 G who giv prom thru Lrd Sav Js Xp

"Promises, Promises!"

Text: Isaiah 41:10,
Fear thou not; for I am with thee. Be not dismayed; for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

Scripture: Isaiah 41:8-14, and scripture references: Deut 33:15, 16, Joshua 6:26, 1 Kings 16:34.

A young man said to the girl he had asked to marry him, "Honey, if you marry me I will fix this old house up inside and out. I'll put in electricity, get some modern kitchen gadgets, remodel the plumbing, paint the house and make it just the way you want it." "Henry," sighed the smart young lady, "Suppose you do all of those things and then ask me again."

Now here was a very smart girl. She was ~~xxxxxx~~ a pretty good judge of human character. She seemed to know that promises are so easy to make, especially when one is filled with enthusiasm, but difficult to keep once the humdrum existence of life takes over again. She was not doubting the sincerity of Henry, she was just striving to make sure he kept the promises he was willing to make. Most of us have probably been taught from little on up, to keep promises we make. but we are also aware that sometimes it is very difficult to keep them. ~~as~~ as we may try, there are occasions when a promise must be broken.

But when we talk about promises, we find there are really two kinds. There are human promises, and there are Divine promises. ~~By xx this xx we mean promises made between people~~ Human promises, are promises made between people, with one another. Divine promises are promises which God makes to His people. In our scripture for this morning we read ~~of~~ one of these promises. He said, (read text).

When we make a comparison between the promises of God, and the promises of man, we can see there is a vast difference between them. The promises of man are fleeting, transient things, while the promises of God are lasting and eternal. As we look at portions of Scripture such as we read this morning, I am sure there are those just like the Israelites who would question whether God actually keeps or had kept his promises made so long ago.

Well, to answer this ~~partially~~ fully would lead us through the Bible to many, many different incidents and portions of Scripture. So to answer this partially this morning I would like for us to look at 3 short portions of Scripture.

Let us first turn to Deuteronomy 13.

The book of Deuteronomy is the book of the law, and so when we read from it we are reading the law given by God to the Israelites. As we look at the 13th chapter of Deuteronomy beginning with the 12th verse we see that we are dealing with the law governing idolatrous cities which they would come to and live in, and what they are to do concerning them. We read specifically in verses 15 & 16 (read them.) The very last words of 16 are what is significant for us to understand. "It shall not be built again." These are the direct orders from God to the Israelites concerning evil and wicked cities. Now if we turn to the 6th chapter of Joshua we see the overthrow of the city of Jericho by the Israelites and how it was completely destroyed as they were ordered to do by God. Some of you have studied this in the ARC class recently and are familiar with the story. At the very end of the chapter we read what Joshua says in the name of the Lord. Here is a promise that is made in the way of a curse upon anyone who would build the accursed city again! (read verse 26).

Now if we turn to 1 Kings 16, we will see something interesting. Reading the 34th verse we read, "In his days did Hiel, the Bethelite, build Jericho; he laid the foundation of it in Abiram, his first born, and he set up the gates of it in his youngest son, Segub, according to the word of the Lord, which He spoke by Joshua the son of Nun." It has been discovered by Archaeologists that the ruins of Jericho show that it was inhabited continuously from Pre-Abrahamic times to about 1400 B.C. which was the time of Joshua. Then it was not inhabited until about 900 B.C. Thus we see that the promise of God ~~was~~ about idolatrous cities being rebuilt again had been fulfilled for approximately 500 years. But archaeologists digging in that layer around 900 B.C. uncovered a large house. A jar with the remains of a child was found in the masonry of a two gate, and ~~several~~ more jars were found in the walls. This house is thought to be the house of Hiel. Thus we can see that God's promises are true and are fulfilled. First He gives the orders as to how His people are to live. Then He sets forth the situation in which to practice His orders. His promise then is made as to what will happen in the future concerning the situation. From this we realize that God does not make idle promises.

Each year either at the end of the old year, or the beginning of the New Year, people make all sorts of promises that they will change this or that in their lives. Or they will determine to alter a certain course of action in their lives which has perhaps caused them some problems. But more often than not the promise or resolution only lasts for a short period of time. The reason for this is due to the fact that we are ~~human~~ mortal flesh and we are prone to sin and the evil influences of the world. We are distracted by the sights and the sounds around us. In this respect we are similar to the new hunting dog a certain man had. (Illustration of dog & "Distracted By The World").

Some of us have made promises of a very serious nature concerning Jesus Christ.

The promise if it is to be kept must be placed in the hands of Almighty God for guidance and help. We can only keep this promise by relying upon Him through Jesus Christ who said, "Lo I am with you always." This too is the promise of God. But we also need to help each other by praying for one another and upholding each other during the weeks and days of this year with prayer to Almighty God.

(to be inserted above before: "The Promise if it is to be kept etc.)

Here is where a parable of Jesus comes true concerning the seed which fell upon the path, and among the weeds, and stony ground. For it is in the lives of people who are shallow, or who are ~~fast~~ suddenly religious and then wordly, that the parable has its fulfillment.

If we truly want to grow as Christians in this New Year, we need to seek God's fulfillment of His promises in the lives of the people of this congregation, and church, ~~now~~ through prayer. This is how we are to help ~~each other~~ and ~~each other~~ to love one another.

But as we ponder the words of God as spoken through His prophet Isaiah, "Fear not, I am with you," can we honestly say this promise has the same significance for us today, it had several thousands of years ago? Can we honestly know this and can it be a reality for us? Well, if this is to be a reality for us, we need to believe and know that God's promises are fulfilled.

(Illustration of Negro Doctor and meeting man in the woods)

Miraculous? Perhaps. But I believe it is merely a recorded occasion in which the unseen protection surrounding His children was revealed by God. So if we are inclined to believe that the promises of God, are just "Promises, Promises" like those of we mere mortals, let us understand and know that God fulfills His Promises. It may not happen in one vast revelation, but sooner or later He makes it come to pass.

Let us come to know and to understand that He said He would be with us, (read text). This means not only for the complete year 1976, but for each week, day, each moment. Right here and now He is with us. ~~Thankful~~ Thanks be to God, who gives us this promise, through our Lord and Savior Jesus Christ.

A D V E R T I S I N G

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ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA

SECOND SUNDAY AFTER EPIPHANY JANUARY 18, 1976
REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
MARIA McBRIDE, TERRY McCLIMANS - ACOLITES

ORDER OF WORSHIP 11:00 A.M.

PRELUDI MUSIC: "COMMUNION" PEARCE
"MEDITATION" MASSNET
PLEASE REMAIN SILENT DURING ORGAN CHIMES
*ASCRPTION - CHORAL AMEN
*EXHORTATION
*CONFESION (IN UNISON) "ALMIGHTY AND EVERLASTING GOD,
IN WHOM WE LIVE AND MOVE AND HAVE OUR BEING, WHO HAST
CREATED US FOR THYSELF, SO THAT OUR HEARTS ARE REST-
LESS TILL THEY FIND REST IN THEE, GRANT UNTO US
PURITY OF HEART AND STRENGTH OF PURPOSE SO THAT NO
SELFISH PASSION MAY HINDER US FROM KNOWING THY WILL,
AND NO WEAKNESS FROM DOING IT. IN THY LIGHT MAY WE
SEE LIFE CLEARLY, AND IN THY SERVICE FIND PERFECT
FREEDOM. FOR THY MERCY'S SAKE. AMEN."
*KYRIE (CHOIR, CONGREGATION AND PASTOR)
*ASSURANCE OF PARDON - CHORAL AMEN
*PRAISE
 *PASTOR: O LORD OPEN OUR LIPS.
 *PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE
*DOXOLOGY No. 551
SCRIPTURE: PSALM 55: 1-8 MARK 8: 24-30
HYMN OF THE MONTH 122 "O MORNING STAR, HOW FAIR AND BRIGHT"
*AFFIRMATION OF OUR FAITH -(APOTLES' CREED)
*GLORIA PATRI
*CALL TO PRAYER
 *PASTOR: THE LORD BE WITH YOU.
 *PEOPLE: AND WITH THY SPIRIT.
 *PASTOR: LET US PRAY
*PRAYER AND PRAYER RESPONSE
OFFERING
OFFERTORY "THE GREEN CATHEDRAL" HAHN
ACOLYTE PRESENTATIONS
ANTHEM: "ONLY A WHISPERING PRAYER" WOMEN'S CHORUS

SERMON: "ALIAS SMITH!"

*HYMN OF DEDICATION No. 211 "O JESUS, THOU ART
BENEDICTION AND THREE FOLD AMEN STANDING
ORGAN POSTLUDE: "POSTLUDE IN G" WETHERILL

*CONGREGATION STANDING -----
THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY
MRS. EMMA HEGINBOTHAM IN MEMORY OF HER "HUSBAND" -
GILBERT HEGINBOTHAM.

SERVING AS USHERS TODAY ARE: ROBBIE VINROE, ROBERT
DELLIN, BRIAN PEABE AND STEVE SMITH.
DEACON AND MRS. EARL WOGAN WILL REPRESENT COUNCIL
AT THE DOOR TODAY.

THE ATTENDANCE FOR LAST SUNDAY WAS 158.
NURSERY WILL BE PROVIDED TODAY BY MRS. JUDY SNYDER,
MRS. LINDA CURTIS AND SHERRY McCLIMANS.
MONDAY - 7:00 - WOMEN'S FELLOWSHIP BOARD MEETING
AT THE CHURCH.

TONIGHT - 6:30-7:00 - YOUTH CHOIR PRACTICE.
THURS. - 7:00 - BIBLE STUDY GROUP.

COMING - FEB. 14 SWEETHEART DINNER DANCE (SATURDAY)

CHARLES PENARS AND DAVID McMILLING IN CHARGE.
NEXT WEEK - JAN. 25 - 5:30 P.M. - THE CONGREGATIONAL
DINNER AND MEETING. YEARBOOKS WILL BE GIVEN OUT AT
THIS TIME. BRING YOUR OWN TABLE SERVICE, AND LARGE
TUREEN FOR EVERY TWO PEOPLE. BEVERAGE, DESSERT
WILL BE FURNISHED BY THE COMMITTEE. DON'T LET THE
WEATHER STOP YOU.

HOSPITALIZED: MRS. EMMA HEGINBOTHAM, MRS. NORA
THOMPSON.

OUR SINCERE SYMPATHY TO THE FAMILY AND FRIENDS OF
MR. RALPH KILLEEN WHO PASSED AWAY THIS WEEK.

FOLLOWING THE CONGREGATIONAL DINNER NEXT SUNDAY
THE YOUTH WILL MEET FOR THEIR FIRST FELLOWSHIP
MEETING - GRADES 7-12. THE NEW YOUTH DIRECTOR -
WILLIAM OHL WILL MEET WITH THE YOUTH.

FLOWERS FOR THE ALTAR ARE OPEN FOR FEB. 22 AND MARCH
7TH. IF YOU WOULD LIKE TO HAVE EITHER OF THESE
SUNDAYS LEAVE BEA TAFT KNOW IN THE OFFICE.

DON'T FORGET WE NOW HAVE A NEW CLASS THAT STARTED
LAST SUNDAY FROM THE AGES 18 TO 30. ANYONE WHO
WOULD LIKE TO BECOME A PART OF THIS CLASS - IT MEETS
IN THE UNDERDRAFT. ROB SWART IS THE TEACHER FOR
THIS CLASS. WITH THE BAD WEATHER LAST WEEK, IT IS
JUST GETTING STARTED.

and this rewa manever I car call it= JN, JN
but Js gave Simla 4 overcom our trait
He said,(latter part vs 3),
He was speak to me in HM his kingd, did serv
He say If I, as Ro t preseed ali Ha lif, & find self
Our liv shud b rule & govern all G H V etc. so EA EMU
not all EMU I do b d, we must Beams idented with Xp all aspects our lives,
& only then we find our real Idents
If lives so ordered, ther no need allos of EMU, or
Alliso don't b remain anonymous.
Just remem if refuse order lives must face unanswer
quest put 2 us by Js in script wen say,
(final lines 37)

"Alias Smith!"

Text: Matthew 16:25,26, MARK 8:34.

"For whomever would save his life will lose it, and whoever loses his life for my sake will find it. For what will it profit a man if he gains the whole world and forfeits his life? Or what shall a man give in return for his life?"

In Genesis 4:22 we read, "Zillah bore Tubal-cain; he was the forger of all instruments of bronze and iron." Now what this means is that Tubal-cain, was the first person to be legitimately called "Smith." We can see from this that people who worked with metals and heated, shaped and formed them into instruments were called Smith. Hence, Blacksmith, Silversmith, Tinsmith and so on.

SMITH

LAST

Like all such derivations the ~~last~~ simply became a ~~first~~ name. Instead of someone referring to John the Silversmith, he simply became John Smith. What has happened further, has been that people wishing to remain anonymous for various reasons, usually illegal assume the alias of Smith. Sometimes they use Jones, but Smith is the preferable one. ~~The western TV program~~ ~~in recent vintage~~ Thus we see that the name serves the purpose for some people, to lose their identity. They can hide behind the name and to their way of thinking are not identifiable. There was a western TV program of recent vintage called appropriately enough, "Alias Smith and Jones." It lasted until one of the characters in the show completely lost his identity and shot and killed himself.

a world

We are living in ~~now~~ that has two conflicts raging in the lives of its people. Each conflict is related to identity. There are those who are seeking to find out who they are. They are searching for their true identity. Then there are those who are seeking to lose their identity. It is this group or class that I wish to speak to this morning. Perhaps some of us are in this group. Perhpas some of us are in it and are not even aware that we belong to this group.

The scripture for this morning is an old and familiar one. Perhaps it is so familiar that we pay no attention to its meaning for our

lives. Henry Thoreau said of the New Testament:

"most people favored it outwardly, defended it with bigotry - and hardly ever read it."

From his work entitled, "A Week On The Concord and Merrimack Rivers," we read; about the New Testament:

"There are indeed, severe things in it which no man should ~~repeat~~ read aloud more than once: "For what ~~shall it profit~~ profit is a man profited if he shall gain the whole world, and lose his own soul?" Think of this Yankees! Think of repeating these things to a New England audience! Who, without cant, can read them aloud? Who without cant, can hear them? They never were read. They never were heard."

The old English word of cant, means hypocrisy, or insincerity. So he is asking, "Who without hypocrisy, can read them aloud? Or who, without hypocrisy, can hear them?"

The words of Jesus, "For what will it profit a man if he gains the whole world and forfeits his life?", are still very strong words today. We see people all around us selling their very lives for whatever is their basic interest in life. For those who are concerned with being healthy and having health, many of them become hypocondriacs. For those concerned with gaining interest on their money, ~~many~~ many of them become misers. For those who are concerned with buying up all available property, many of them become greedy landowners. For those concerned with their appearance and looks, many of them spend small fortunes on cosmetics, face lifts, and beauty treatments. Each of these people is concerned with losing their identity.

But when we speak of identity, what is it we are saying? ~~and~~ The King James Version calls it soul. The Revised Standard Version refers to it as life. But either one, life or soul, it is the same. The Jewish people looked upon the soul as the life of a person. So the term is interchangeable. But identity is that certain something that makes each of us unique from each other. It is the spark that makes us individuals. So if we seek to lose our identity, we are actually forfeiting our life or soul as Jesus said.

To lose one's identity is to seek one's own way. It is trying to do things apart from God. It is like the words of David in Psalm 55, "O that I had wings like a dove! I would fly away and be at rest;" To seek escape is what is at the bottom of all this. We may escape some of our problems and troubles, but we cannot escape God. We may try to do things our way, but God has ~~xx~~ His own way ultimately. (Illustration of boy wanting to accept Christ, but in church and not jail).

Here is a good case of someone wanting to do things his way, ~~but the devil influences one to always work out one's own way and does not determine one to do every moment and does not let him do everything as he wants to do it.~~

but his plans did not come to pass. "For what will it profit a man if he gains the whole world and forfeits his life?" Compacency, neglect, procrastination, loss of identity, doing things my way, these are the things that cause people to forfeit their lives. People do not go to hell, because they want to, they go because they reject Jesus Christ. As a rule the rejection of Jesus is to be only a temporary thing. They intend to become a part of His kingdom at a later date, and there is no sense of urgency.

But have you or I adopted an alias in our lives, so we can lose our identity? Have we lost our identity with God, simply because we want to do what we want to do, when we want to do it?

The late Dr. Donald Barnhouse told of a young man who stole Government checks from mailboxes. When the ^{HF} ~~young man~~ was finally caught it was discovered that he was the son of a high official in Harvard University. The judge who imposed sentence said that he could not understand why a young man of such background and intelligence could stoop to such a crime.

But you see it isn't education, or culture, or background that rules the heart of man. It is still the basic thing that man must have his own way, regardless of how much intelligence, or breeding, or

education he may have. He still wants to separate himself from God, and to his own thing. *AND THIS SEPARATION WHATEVER YOU CARE TO CALL IT IS SIN.*

But Jesus gave man the formula for overcoming this human trait. He said, that if you will lose your life for my sake you will find it. He was not literally talking of doing away with your life. He was talking of losing your identity in Him, in His kingdom, in His service. He was saying that when you come to the point where ^{Jesus Christ} I take precedence over all of your life, you are going to find yourself. Our lives should always be ruled and governed by "What would God have me do in this situation," instead of "What must I do now." We must become identified with Christ in all aspects of our lives, and only then will we find our lives, and our real identities.

If we so order our lives, there is no need for an Alias Smith or Jones for us, to remain anonymous. But if we refuse to order our lives in this way, then we must face the unanswerable question put to us by Jesus in this same scripture when he said, "Or what shall a man give in return for his life?"

ST. PAUL'S UNITED CHURCH OF CHRIST

BUTLER, PENNSYLVANIA

THIRD SUNDAY AFTER EPIPHANY JANUARY 25, 1976

REV. RALPH C. LINK, PASTOR

MRS. EUGENE STEPHENSON, ORGANIST

MRS. CYNDIE SYBERT, JUNIOR CHOIR DIRECTOR

MARCIAC McBRIDE, TERRY McCLIMANS - ACOLYTE

----- ORDER OF WORSHIP 11:00 A.M.

PRELUDE MUSIC: "A TUNE FOR A TRUMPET" MARTIN
"SANCTUS" GOLMOD

PLEASE REMAIN SILENT DURING ORGAN CHIMES

*PROCESSIONAL HYMN NO. 63 "OUR GOD, OUR HELP IN AGES PAST"

*ABSCRPTION - CHORAL AMEN

*EXHORTATION

*CONFESION (IN UNISON) "MOST HOLY GOD, WHO DOES SEARCH AND PURIFY THE HEARTS OF MEN; GRANT US TO KNOW OURSELVES AS WE TRUELY ARE; OPEN TO US THE CONDITION OF OUR SOULS; GIVE US PENITENCE AND FORGIVENESS FOR OUR SINS, ENABLE US WITH BREAKFAST RESOLUTION TO AMEND OUR LIVES; DELIVER US FROM CAPTIVITY TO FALSE THOUGHTS AND EVIL HABITS, THAT WITH UNITY OF MIND AND PEACE OF CONSCIENCE WE MAY HAVE OUR FULL RECONCILIATION WITH YOU, AND BE OF THE BLESSED COMPANY OF ALL YOUR FAITHFUL PEOPLE; THROUGH JESUS CHRIST OUR LORD. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

*PASTOR: TO LORD OPEN OUR LIPS.

*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551

SCRIPTURE: 2 KINGS 12: 1-16

HYMN OF THE MONTH 122 "O MORNING STAR, HOW FAIR AND BRIGHT"

*AFFIRMATION OF OUR FAITH (APOTLE'S CREED)

*GLORIA PATRI

*CALL TO PRAYER

*PASTOR: THE LORD BE WITH YOU.

*PEOPLE: AND WITH THY SPIRIT.

*PASTOR: LET US PRAY

*PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY "ELEGIE"

DEDICATION OF NEW YOUTH CHOIR ROBES

MASSENET

INSTALLATION OF SUNDAY SCHOOL OFFICERS AND TEACHERS

ANTHEM: "DOWN BY THE RIVERSIDE" YOUTH CHOIR

SERMON: "THE KING WHO FOLLOWED!"

*HYMN OF DEDICATION NO. 292 "ONWARD, CHRISTIAN SOLDIERS"

*BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE: "CHORALE" ARR. WILSON

----- "CONGREGATION STANDING -----"

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY MR. & MRS. ROBERT SYBERT AND JENNIFER IN HONOR OF THE 33RD WEDDING ANNIVERSARY OF MR. & MRS. RALPH COOPER - CYNDIE'S MOTHER AND DAD.

SERVING AS USHERS TODAY ARE: *RICHARD MANGEL, DARYL TAIT, JOHN DREHER, AND GARY PENAR.

DEACON AND MRS. WILLIAM PFLUGH WILL REPRESENT COUNCIL AT THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY: VIRGINIA MANGEL, BARB VARGO AND JODIE MARTE.

HOSPITALIZED: MR. WILLIAM WINTERS - ICU; MRS. NORA THOMPSON, MRS. EMMA HEGINBOTHAM, MRS. MARY LOU MCCLIMANS, MS. CAROL NOEL, MTS. ZOTEWICKI

TONIGHT - 5:30 - CONGREGATIONAL DINNER AND MEETING.
*MEET
FOR
THREE*
DON KENNEDY WILL BE MC. YEARBOOKS WILL BE GIVEN OUT. THE ARC CLASS WILL SET UP TABLES AFTER THE SERVICE THIS MORNING. BRING TABLE SERVICE, LARGE TUREEN FOR EACH TWO PERSONS. DESSERT AND BEVERAGE WILL BE PROVIDED. THERE WILL BE A LOT OF SURPRISES SO DON'T LET THE WEATHER STOP YOU.

TONIGHT - YOUTH FELLOWSHIP - RIGHT AFTER THE CONGREGATIONAL DINNER - THEY WILL MEET IN ANOTHER PART OF THE CHURCH, WITH WILLIAM OHL, GRADES 7-12.

WED. - 7:30 - GOLDEN CIRCLE - BIBLE STUDY WITH REV. LINK.

THURS. - 7:00 - BIBLE STUDY

MRS. RALPH KILLEEN WOULD LIKE TO THANK ALL THOSE THAT SENT CARDS, OFFERED PRAYER, AND FOR ALL THOSE WHO HELPED IN ANY WAY WITH THE DINNER FOR THE FAMILY. WE WOULD LIKE TO THANK THE AUDITORS - KENNETH WEITZEL, KATHRYNE BANCROFT, AND DONALD ZEIGLER FOR GIVING OF THEIR TIME TO AUDIT THE BOOKS.

COMING - FEB. 14 - SWEETHEART DINNER DANCE (SATURDAY)
TICKETS ARE ON SALE TODAY. DINNER WILL BE AT SAXONBURG FIRE HALL UPSTAIRS. THE CHARLES PENARS AND DAVID McMILLING WILL BE IN CHARGE OF THIS DOINGS.

Welcome Visitors:
VOLUNTEERS FOR BLOG PLANNING MEETING,

"the king who followed!"
Text: 2 Kings 12:2
Joash good King=8 King Jud, explain name
mean "Jehovah has given"
Explain format Kings & Chronicles
Good king Bcuz:
1 Leadership= Exegete Scripture
Dr. Robertson, "Everything rises and falls on leadership"
Joash this, & true govt, skuls, ch etc.
2 Discipline=Joash this (Read TEXT)
Bicent yr & learn leaders=they Discipl
Nation decline=leads no stand discipl
corts decline=no punish guilt, "
fams decline=no parents & discipline
Ch decline=no discip, want Soc Gosp
instead Gosp Js Xp & punish sin
Want good govt=Discipline
" " skuls, fam, & prog gro ch's
Must follow ware Xp lead us,
discip selvs read Word, pray, & Xpia
Follow Leader=Js Xp, He follow yet KING
PLD LKJ=this fit epit 4 any1
(Illus bread lady)
Just plain person luv fellowman
G look 4 peop 2 tak stand 4 Him, in
all walk lif, but also personal lif
Leop who 2 lead & discip livs 4 Him
Men, women, child, etc
1 person influ other=Jehoi examp
But must lern lik Joash 2 lead, we
must follow
It tak both 2 serv G
May we 3 able 2 do same

"The King Who Followed!"

Text: 2 Kings 12:2,

And Jehoash did that which was right in the sight of the Lord all his days, in which Jehoiada, the priest, instructed him.

Scripture: 2 Kings 12:1-16

(Illustration of obedience or leadership if available).

Today in our Scripture we read of the wonderful works of a King named Joash.

He is identified in the KJV, and the RSV as Jehoash, which meant "Jehovah has given." He was the 8th king of Judah.

The author of the book of Kings used a format to tell of the kings and their respective reigns. We read in the 1st verse of this Scripture, "In the 7th year of Jehu," The Jehu named is the king of Israel. Then it states that Jehoash, or Joash, began to reign at this point.^A This means that he was the king of Judah and this is proven by the fact that he is identified as reigning in Jerusalem. Then the mother of the king is named. This further proves his genealogy, and helps to further identify him, because not too many women had the same names but it was common for men to have the same name. Thus to make no mistake about whom he was writing the author says that Joash was the son of Zibiah, of Beersheba, to make certain that those who read this, knew about whom they were reading.

Then follows a brief biography of the king. The author state whether this was a good king or a bad king. This is determined how he stacks up against Jeroboam (compare 13:1).
I.^A Most of the kings of Israel were identified with doing evil because Jeroboam reigned in Israel, and the kings of Israel were identified with doing evil. Thus it is no surprise that many of the kings of Judah come out of this scrutiny in a favorable light, which perhaps many of them do not rightfully deserve.

Now the author tells us that he did that which was right all his days. This is an exaggeration because in 2 Chronicles following the death of Jehoiada, we read of Joash being responsible for the death of Zechariah the son of Jehoiada. In the 3rd verse we read of Joash not removing the high places. The high places were altars raised up, which in themselves were not evil, but which were altars used for the worship of idols. They could also have been altars erected in some of the hill country, and the reigning king was unable to get them all

destroyed in his reign.

Now when we look at the reign of Joash we see several things. First, we see that he was a good king. By being a good king it does not mean he was just a likable fellow and got along well with politically with the people, but it means that he was able to overcome some of the evil that had surrounded the Southern Kingdom. Now in this chapter from which we read we see that he ~~was~~ had decreed that the money brought into the Temple whether by the Temple tax, or by freewill offerings, was to be used for the repair of the temple. But after 23 years of his reign it was not taken care of. The blame is placed upon the priests, for it states in verse 6, "the priests had not repaired the breaches of the house." So Joash checked into this matter and he decreed that the priests were no longer permitted to collect the money. It is at this point that Jehoiada the chief priest in the Temple, stepped forth and assumed the role of the man of God. He took a large chest and placed it beside the altar where the people entered the Temple. The people would give the money to the priests and then watch them drop the money into the slot drilled into the lid of the chest. No more were the priests able to slip this money into their pockets and keep it for themselves. When the chest was full, Joash would send the chief priest along with the king's secretary to empty the chest. They would put the money in bags, after they had counted it, and then they would pay the men who were doing the work of the restoration of the walls of the Temple. This money was not used to repair or replace the other articles needed for the Temple rites and sacrifices, but all of it went to pay for the repair of the building.

The second point about Joash being a good king was the fact that he was instructed by Jehoiada the Chief Priest. We must remember that Joash was 7 years old when he began to reign and it was indeed fortunate that a strong man of God was around to help and instruct him. Jehoiada stood out like the proverbial sore thumb. Here was a man who was dedicated to serving the Lord, and he really took his job seriously. The people of God had gone through some horrible times with Jehoram, Ahaziah, and Athaliah. The spiritual condition of the people had deteriorated. But Jehoiada was able to bring about a change

through the example of himself and also upon the instructions ~~of~~ he gave to the
your king. He was certainly a stabilizing influence upon the people.

But there is yet a third point that made Joash a good king and this was leadership. Joash was not only a good leader, but he was also led by a good man, and it takes both to have things work in their proper perspective. Dr. Robertson a Christian minister has said, "Everything rises and falls on leadership."

This is true of government, of schools, and in all walks of life. It is even true in the church.

This year we are hearing and will be hearing all sorts of things about the Bicentennial. But before you begin tuning out and thinking this is what I want to speak of this morning, let me say this in just commenting upon this ~~cde~~ celebration. When we think of the anniversary of our nation and its observances all of this year, we cannot help but think of those who were our leaders. Those who gave of their time and talents and efforts to make our country what it is today. We have come to know that leadership entails a grave responsibility and is not to be placed upon the shoulders of those who are ill equipped physically or mentally to bear the burden it evokes. No nation can rise above its leaders, anymore than a church can rise above its pastors or leaders.

But when a church or denomination refuses to show leadership, it cannot survive and must fall by the wayside. We have seen this happen in recent years in most of the mainline denominations in our nation. We have seen our nation decline in stature throughout the world because of the unwillingness of our leaders to take the stand we formerly proudly took in the world. Our courts are unwilling to punish those who are guilty of crimes and so we see the decline and fall of justice and the spread of crime and anarchy, making our towns and cities unsafe.

We see our family structure breaking up and our children going off in all direction because parents are unwilling to lead. Our churches want to preach the social Gospel, and equality of all sorts of immoral standards instead of the Gospel of Jesus Christ, and the punishment of sin by Almighty God. And so we see the decline of much of the Christian church because of its refusal to stand firm

for the things of God against the creeping secularism in the church.

Leadership and discipline are linked very closely together, and if we want leadership in any area whether it be government or society or the church, we must have discipline. Thus if we want good government, we must accept discipline. If we want good schools, we must accept a certain discipline, for the teachers as well as the students. If we want growing and progressive churches, we must accept the discipline of worship, as well as the discipline of following where Christ leads us. We must discipline ourselves to read the Word of God regularly, pray daily and often, and use any other discipline that will make us a better church member, but mostly a better Christian wherever we are.

It simply becomes a case of follow the leader. Our leader of course, and our example is Jesus Christ. ~~He~~ He was a King in His own right. But yet He was willing to follow obediently what God wanted Him to do. This was the example of leadership He showed to us, along with the example of a perfect discipline to do that which He was led to do in obedience to His Father.

Can you think of a more fitting epitaph to add to anyone's life than that one sentence written about Joash? "And Joash did that which was right in the sight of the Lord all his days, because Jehoiada the priest instructed him." Could that each of us were to do right all our days, because Jesus Christ, our priest instructed us.

(Illustration of Margaret Gaffney the Bread Lady.)

Here is a very heart warming story of a person who was a concerned individual. But more than that, she showed leadership on a level that you and I can understand. She was not of royalty, or a president, but a down to earth person who expressed leadership by loving her fellow man.

God is looking for people today who will take a stand. People who will assume leadership in our world, in our nation, and in our churches. Men and women mothers and fathers, wives, husbands, children, anyone, who will take a stand for the Lord, and for the Word of God. One person with Christian convictions can have a great influence on his or her immediate surroundings. Jehoiada was that man in the life of Joash. Joash was that man who not only led, but who was able to follow as well. Are any of us willing to follow the King who led and

who also followed. If we are, Jesus Christ awaits our seeking to do so ~~thru~~^{ing} in and through His name.

A D V E R T I S I N G

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ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA

FOURTH SUNDAY AFTER EPIPHANY FEBRUARY 1, 1976

REV. RALPH C. LINK, PASTOR

Mrs. EUGENE STEPHENSON, ORGANIST

Mr. RALPH COOPER, CHOIR DIRECTOR

MARY DELLEN, BRIAN KENNEDY - ACOLYTE

ORDER OF WORSHIP 11:00 A.M.

PRELUDI MUSIC: "ARIETTA" SOUTHBRIDGE
"BERCEUSE" GODARD

PLEASE REMAIN SILENT DURING ORGAN CHIMES

*PROCESSIONAL HYMN NO. 50 "STILL, STILL WITH THEE"

*ASCRITON - CHORAL AMEN

*EXORTATION

*CONFESION (IN UNISON) "O LORD JESUS CHRIST, WHO ART THE WAY, THE TRUTH, AND THE LIFE, WE PRAY THEE BUFFER US NOT TO STRAY FROM THEE, WHO ART THE WAY, NOR TO DISTRUST THEE, WHO ART THE TRUTH, NOR TO REST IN ANY OTHER THING THAN THESE, WHO ART THE LIFE. TEACH US BY THY HOLY SPIRIT WHAT TO BELIEVE, WHAT TO DO, AND WHEREIN TO TAKE OUR REBT. FOR THINE OWN NAME'S BAKE WE ASK IT. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

*PASTOR: "O LORD OPEN OUR LIPS."

*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551

SCRIPTURE: GENESIS 29: 1-20

HYMN OF THE MONTH NO. 264 "WE KNOW THE PATHS WHEREIN OUR FEET SHOULD PRESS"

*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

*GLORIA PATRI

*CALL TO PRAYER

*PASTOR: THE LORD BE WITH YOU.

*PEOPLE: AND WITH THE SPIRIT.

*PASTOR: LET US PRAY

*PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY "SANCTUARY CHOIR"

BAYLOR

ANTHEM: "OUR SHEPHERD WILL SUPPLY MY NEED" THOMSON
SERMON: "THE ART OF PATIENCE!"

*HYMN OF DEDICATION NO. 226 "DEAR LORD AND FATHER"

*BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE: "PRAISE"

MARTIN

- - - - - *CONGREGATION STANDING - - - - -

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY

MR. & MRS. EDWARD WEICHEY IN MEMORY OF THEIR "PARENTS"-

MR. & MRS. FLOYD MILLER AND MR. & MRS. STANLEY

WEICHEY.

SERVING AS USHERS TODAY ARE: ALLEN BOTACHTI,
JOHN REDMAN, DAN BOSKO, ROBERT KHNAUER AND CHARLES
PENAR.

DEACON AND MRS. JOHN REDMAN WILL REPRESENT COUNCIL
AT THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY: JUDY MASSART,
ISABEL HOCKENBERRY, AND SHELLY HOCKENBERRY.

THE ATTENDANCE LAST SUNDAY WAS 209.

HOSPITALIZED: MRS. DESSIE DOUGAN, MRS. MARY JANE ~~HORN~~ WEINSTEIN, MRS. MARY LOU MCCLIMANS, MRS. ~~NORA~~ ^{NOTE} THOMPSON, MRS. MARTHA DEREWICKI, MS. CAROL NOEL.

TONIGHT - 6:30-7:00 - YOUTH CHOIR PRACTICE

TONIGHT - 7:00-9:00 - YOUTH MEETING - EVERY SUNDAY ~~6:00~~ COMM.

MONDAY - 7:30 - WOMEN'S MARY PRUGH CIRCLE MEETING.

WED. - 7:30 - CHURCH COUNCIL MEETING

THE NEWSLETTER WILL BE PUBLISHED ON THURSDAY - PLEASE
HAVE ALL THE MATERIAL IN BY WEDNESDAY.

THURS. - 7:00 - BIBLE STUDY (EVERY WEEK IN THE UNDER-
CROFT).

COMING - FEB. 14TH - ANNUAL SWEETHEART DINNER AND
DANCE WILL BE HELD AT THE SAXONBURG FIRE HALL (UPSTAIRS)
ANYONE INTEREST IN ATTENDING - CONTACT CHARLES
PENAR IS DAVID McMILLIN'S. TICKETS ARE ON SALE
NOW SO AS THEY WILL KNOW HOW MANY TO COUNT ON,
A CORRECTION PAGE HAS BEEN MADE FOR YOUR YEAR BOOK,
ONLY IF YOU PICKED YOURS UP ON SUNDAY AT THE
CONGREGATIONAL DINNER. ALL THE OTHER BOOKS HAVE
THE NEW PAGE IN THEM AND THEY CAN BE PICKED UP TODAY
IN THE BACK OF THE CHURCH. THE USHERS WILL ASSIST
YOU IN PICKING YOURS UP.

A NEWS SHEET WILL BE PASSED OUT TODAY FROM THE PENN
WEST CONFERENCE - THE USHERS WILL PASS THESE OUT.

WELCOME VISITORS: ~~JETH~~ ¹ FUNERAL ~~SHIRLEY~~ ^{NOTE} MOTHER
THANK FOR FLOWERS.

ACCOLTE PRACTICE AFTER CHURCH: ~~1072~~ ⁸ UP.

TRINITY CHARGE--THE UNITED CHURCH OF CHRIST
Ralph C. Link, Pastor
Trinity Church, New Bloomfield 9:00 A.M.
Christ Church, Duncannon 10:30 A.M.

THE ORDER OF WORSHIP November 5, 1972

The Organ Prelude
*The Hymn of Praise 45
*The Call to Worship
*The Prayer of Confession (Unison)
Merciful God, we confess to you now that we have sinned. We confess the sins that no one knows, and the sins that everyone knows: the sins that are a burden to us, and the sins that do not bother us. We have not forgiven one another as we have been forgiven. We have not given ourselves to the world in lovin' service, but have only served our-selves. Father, forgive us, through Jesus Christ our Lord. Amen.
*The Kyrie
*The Assurance of Pardon
The Scripture----Genesis 29:1-20
*The Gloria Patri
The Anthem (Trinity)
The Pastoral Prayer
The Announcements
The Receiving Of Tithes and Offerings
*The Doxology
*The Offering; Prayer and Lord's Prayer
Sacrament of Baptism
The Hymn of Meditation 191
The Sermon----"Why Doesn't The Light Turn Green?"
The Scrutin Prayer
*The Hymn of Response 226
*The Benediction
*The Threefold Amen
*The Postlude

*Congregation Stands

GENERAL ANNOUNCEMENTS

Bible study on Wed. at the church in Duncannon at 7:30 PM. We will be studying "Faith--What It Is Not and What It Is."

Confirmation Class will begin on Saturday Nov. 11th at 1:00 AM.

TRINITY CHURCH ANNOUNCEMENTS

Today we join with Mr. & Mrs. William Turner in their joy as they present their daughter, Melissa Lee Turner for baptism.

The flowers on the altar are placed in loving memory of Mrs. Verna Magee by the children.

All those who contributed food, service, personal presence or anything else, are to be thanked for making the Halloween Party & dinner a huge success.

Church Women United are meeting at Trinity United Methodist Church on Monday Nov. 6th at 7:30 PM to make pads which are urgently needed in Perry County.

CHRIST CHURCH ANNOUNCEMENTS

A committee is being formed to formulate plans for the renewal of the chancel. Two (2) volunteers are needed from the congregation. If you would like to serve, please see the Pastor.

The Library will open on Sunday Nov. 12th. Anyone desiring books may get them before Church School.

Consistory Meeting; Monday Nov. 6th at 7:30 PM.

"The Art Of Patience"

Text: Gen. 29:20

AND JACOB SERVED SEVEN YEARS FOR RACHEL; AND THEY
SOLD UNTO HIM BUT A FEW DAYS, FOR THE LOVE HE HAD
FOR HER.

Scripture: Genesis 29:1-20

Story of children W.Va. & seeds, girl & candy
Us & traffic, lite turn green, waiting in store, on
bus, on peop etc

 Illus lady aspirin commercial, "I will not blow up"
 3ib relief 4 Excedrin headache 110

(Exegete scrip: Jac left hom 2 go 2 Lab & selec wife
cum 2 well, 3 flok sheep, ask bout Lab & they know,
beutiful girl shep cum 2 well, doter Lab. He nite
shin arm, remov cover well, & water Rachel flok. Then
tell he her cousin & kiss, & go hom with 2 Lab.
Agre work 4 Lab 7yrs 4 Rach. Aft 7 Lab trik giv Leah
Jac confront Lab & he tell custom giv old 1st 4 wife
Jac agree work 7 mor 4 Rach & we told, TEXT.

If need examp patienc this 1. How many mod yung men
widl work 7yrs for fut father law 4 dotter?

(Illus 19yr girl & no will wait 2 marry, B old maid)
(story boy & piano lessons)

 Isn't this way we want it? We R so impatient

 (Story woman in England admiring green lawns)

But this is way we R. Want it dun yester, complet,
finished & by impatiencce Bcum frustrat & out sorts
I salmest tell us "Wait patiently 4 Lord".

We say "Patience of Job"

 t with all examps & illus we still caught whirle
 wind get dun & sooner better.

 Complain bout cars, applianc slap 2gether, & this
 Bcum our way of life

(Illus Temple Hall in London) & surprise supt wen saw
 If we giv end say, lv me alon cant see I busy,
 If we receiv end say, why lite no turn green etc.

It all matter where we stand.

Many story patience, but this good examp,
(Illus Scotch brother & praying mother)

Wer not 4 luv patienc mother no giv up, world no know
Dr. Morrison, nor brother who also influ

 Time, Time, Time, if only had time, pop song say.

 But do hav time, hav all hrs, days, G bless us with

 It not matter how much time, but how wise or fool
 we spend it. Insted get up tite traff lites, etc,
sh. look each event as oppor 4 G work in us. Insted
lash out with impatienc, ask wat G want me do now?

Beautiful read TEXT, wudn't it be beautiful if U & I cud
look bak over cert yrs & feel just few day bcuz luv G

"Why Doesn't the Light Turn Green?"

Text: Genesis 24:20 "So Isaac served seven years for Rachel, and they seemed to him but a few days because of the love he had for her."

I heard recently of a pilot project that has been started in some West Virginia schools to teach young children to be more scientific in their schooling. That is, the main idea is that instead of the teacher explaining how certain things take place, the children are given kits containing seeds and bulbs and then are asked to watch the results that take place from day to day and to record these results on paper. One little girl was given some bean seeds and these she dutifully planted as per instructions. However she dug them up in a few days because they were not doing anything as far as she could tell. She had also planted a piece of candy beside the seeds and it hadn't done anything either.

This example is indicative of the times in which we live. It shows that even the very young are afflicted with the new impatience. "Why doesn't the light turn green?" "When do I get a chance to be waited on?" "Why must I keep waiting and waiting?" as though I had nothing else to do? "When will that bus ever come?" We hear these remarks every day. Perhaps some of us are on the receiving end of ~~some~~ of them. How many times do we find ourselves resting out of sorts, and being impatient with our loved ones, and becoming just plain irritable with those around us? Many times we are like the lady in the aspirin commercial, who counsels herself into not getting irritable and reasoning that it is time for a certain brand of aspirin to take away the irritability.

What did people do before there were aspirin and headache powders? Well, if we read some of the stories in the bible we learn that there was a relief for what we might call, "Excedrin headache number 110." We read one of these stories or a portion of it this

morning. Jacob left his father's home and traveled to the home of his uncle Laban to select a wife. While on the way he comes to a well, ~~and~~ ^{there he sees} three flocks of sheep ~~are~~ lying in the field surrounding the well. ~~questions~~ He asks the shepherds about Laban and they tell him they know him, and while they are yet speaking along comes a beautiful young lady shepherdess who just happens to be the daughter of Laban. So naturally Jacob becomes the knight in shining armor and removes the cover from the well and waters the flock of Rachel. Then he kisses her and tells her he is a nephew of her father's. So after meeting Laban and staying at his home for a month, he agrees to work for Laban 7 years in exchange for the hand of Rachel in marriage. But after 7 years Laban tricks Jacob and gives him the oldest daughter Leah instead of Rachel on the night of the wedding feast.

When Jacob confronts Laban with this bit of trickery, Laban explains that it is not customary to give the youngest daughter away, before the oldest. Laban tells him that he may have the hand of Rachel if he will work for him for yet another 7 years. And Jacob ~~works for him for another 7 years and receives the hand of his wife~~ agrees to work another 7 years for Laban and so he gets Rachel as his wife also. We are told, "So Jacob served seven years for Rachel, and they seemed to him but a few days because of the love he had for her."

If we need to look at an example of ~~excessive~~ patience, here is one for the record. Can you picture a young man today willing to work for his future father-in-law for 7 years in order to marry the daughter? A certain minister tells of a 19 year old girl who comes to him to plan her wedding. After he talked to her for a short time he suggested that perhaps ~~it~~ would be wiser if they waited ~~two~~ a few years until her fiance had completed his schooling and had his degree. She looked at him quizzically and said, "Two years? Why I'd be an old maid by then!"

or how about the story of the young lad who was taking piano lessons an' his mother insisted that he practice an hour each day. She bought a cheap little alarm clock and set it on the piano to keep time. A few days later she was watching him, an' he said, "You know, this clock is wonderful mother. If I wind it up real tight, it'll make an hour in 52 minutes."

Isn't this the way we like it? we are so impatient in our lives. ~~we want everything done yesterday~~ Why can't people be as we are, and do as we do? A woman tourist was traveling among the ancient buildings in England, and she noticed the very green plush, velvety lawns surrounding these buildings. She happened to see a gardener and she said, "Oh tell me. I was just admiring the lawns. What is your secret? I'd like to try the same thing at home. How do you do it?" He said, "Well, madam, first of all, you have to begin 600 years ago." But we don't want it that way, do we? We want it yesterday, all done, completed, and by our sheer impatience we become all frustrated and out of sorts.

Yet the Psalmist tells us to wait patiently for the Lord. We are reminded of the suffering of Job and someone has coined the phrase, "Having the patience of Job." Paul astonished us to have patience in all things. And with all of these thoughts and examples, we are still caught up in the whirlwind of getting it done and the sooner the better. We complain about cars and appliances being slapped together hap-hazardly, but this has become our way of life.

(Illustration of Temple Hall in London)

Imagine the surprise of the superintendent when he saw the very phrase he had been muttering to the worker. But you see if we are on the giving end we shout leave me alone, Don't you see I'm busy? , and if we are on the receiving end we ask, "Why doesn't the light turn green?" It is all a matter of where we stand. ~~Time, time, if I only~~

There are many stories of wayward children and wayward sons, but none more forceful than the one I read recently of a man who threw taunts and jeers at Christians as they came out of church. The story begins in the city of Chicago.

(Illustration of wayward son and praying Scottish mother).

Were it not for the love and patience of a mother who did not give up, the world might never have known the famous Dr. Morrison, nor would it have known the other brother who most certainly must have been an influence on many other lives as well.

Time, time, if I only had time is the lament of a popular song of several years ago. But we do have time. We have all of the hours and all of the days that God blesses us with. It is not a matter of how much time, but a matter of how wisely or how foolishly we spend it. Do we have the patience to accept life as it comes, and to work in it the best we can? I believe that we can, if we are willing to place the care and keeping of our lives in God's hands. Instead of getting up tight about stop lights and traffic jams and all of the other things that try our patience, we should begin to look at each event as an opportunity for God to work in us. Instead of crying, "Why doesn't the light turn green?", perhaps we should ask, "What do you want me to do now God?" ~~and~~ Isn't it beautiful to read, "So Jacob served seven years for Rachel, and they seemed to him but a few days because of the love he had for her," ? Wouldn't it be beautiful if you and I could look back over a certain period of years and feel they were just a few days, because of the love we had for God? Let's make that light turn green today.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA

BOY SCOUT SUNDAY FEBRUARY 8, 1976
THE REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
MARY DELLEN, BRIAN KENNEDY - ACOLYTE

ORDER OF WORSHIP 11:00 A.M.
PRELUDE MUSIC: "AT THE CHURCH" PIERRE
"SON OF HOPE" WILSON

PLEASE REMAIN SILENT DURING ORGAN CHIMES

*PROCESSIONAL HYMN NO. 299 "LEAD ON, O KING ETERNAL!"

*ASCRITON - CHORAL AMEN

*EXHORTATION

*CONFESION (IN UNISON) "O GOD OF PEACE, WHO THROUGH THY SON JESUS CHRIST DIDST SEND FORTH ONE FAITH FOR THE SALVATION OF MANKIND; SEND THY GRACE AND HEAVENLY BLESSING UPON ALL CHRISTIAN PEOPLE WHO ARE STRIVING TO DRAW NEARER TO THEE, AND TO EACH OTHER, IN THE UNITY OF THE SPIRIT AND IN THE BOND OF PEACE. GIVE US PENTENCE FOR OUR DIVISIONS, WISDOM TO KNOW THY COURAGE TO DO THY WILL, LOVE THAT SHALL BREAK DOWN THE BARRIERS OF PRIDE AND PREJUDICE, AND AN ANSWERING LOYALTY TO THY HOLY NAME. SUFFER US NOT TO SHRINK FROM ANY ENDEAVOUR WHICH IS IN ACCORDANCE WITH THY WILL, FOR THE PEACE AND UNITY OF THY CHURCH. GIVE US BOLDNESS TO SEEK ONLY THY GLORY AND THE ADVANCEMENT OF THY KINGDOM. UNITE US ALL IN THEE AS THOU, O FATHER, WITH THY SON AND THE HOLY SPIRIT, ART ONE GOD, WORLD WITHOUT END. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

*PASTOR: "O LORD OPEN OUR LIPS.

*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY NO. 551

SCRIPTURE: 1 KINGS 2: 1-12; LUKE 18: 15-17

HYMN OF THE MONTH 264 "WE KNOW THE PATHS WHEREIN OUR FEET SHOULD PRESS"

*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

*GLORIA PATRI

*CALL TO PRAYER

*PASTOR: THE LORD BE WITH YOU.

*PEOPLE: AND WITH THY SPIRIT.

*PASTOR: LET US PRAY

*PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY "FOREVER"

THE BOY SCOUTS WILL REDEDICATE THEMSELVES TO THE SCOUT OATH AND LAW SPINDLER VINROE.

GOD AND COUNTRY AWARDS-BRIAN PFABE, STEVE SMITH, ROB ANTHEM "MY COUNTRY 'TIS OF THEE" HEYSER

SERMON: "THE ROYAL TOUCH"

*HYMN OF DEDICATION NO. 254 "JESUS, I LIVE TO THEE"

*BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE "MAGNIFY THE LORD" NORDMAN

----- *CONGREGATION STANDING -----
THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY THE NOHACH FAMILY TO THE "GLORY OF GOD".

SERVING AS USHERS TODAY ARE: WALLY FEDER, JOHN SNOW, MONT MACKINNEY, HERB SHEARER AND STEVE VARGO.

DEACON AND MRS. CHARLES PENAR WILL REPRESENT COUNCIL AT THE DOOR TODAY.

THE ATTENDANCE LAST SUNDAY WAS 184.

NURSERY WILL BE PROVIDED TODAY BY MRS. BONNIE VENSEL, MRS. JEAN FENCIL AND LORI SHEARER.

HOSPITALIZED: MS. CAROL NOEL, MRS. MARTHA DEREMECKI, *Home*, MRS. DEBBIE DOUGAN, MRS. BETTY JAILET - *POLIO* *TODAY*

TONIGHT - 7:00-9:00 - YOUTH FELLOWSHIP

SATURDAY - 7:00 - SWEETHEART DINNER DANCE AT SAXONBURG FIRE HALL. THIS IS THE LAST CHANCE TO GET YOUR

TICKETS FROM THE CHARLES PENAR'S AND DAVID MCMLLIN'S.

SHIRLEY LINK WOULD LIKE TO EXPRESS HER THANKS AND APPRECIATION TO ALL THOSE WHO SENT OR SHARED THEIR WORDS OF COMFORT FOLLOWING THE RECENT DEATH OF HER MOTHER.

FEB. 22 IS OPEN FOR ALTAR FLOWERS - CONTACT BEA TAIT IN THE OFFICE IF YOU WOULD LIKE TO HAVE THIS SUNDAY. DON'T FORGET TO PICK UP YOUR YEARBOOKS IN THE BACK OF THE SANCTUARY. IF YOU PICKED YOURS UP AT THE CONGREGATIONAL DINNER - PICK UP A CORRECTION SHEET ALSO ON THE TABLE IN THE SANCTUARY.

A LEADERSHIP WORKSHOP WILL BE HELD SUN. FEB. 22 FOR LEADERS OF THE CHURCH AND SUNDAY SCHOOL, WITH CARL BEYER. A LUNCH WILL BE PROVIDED. YOU ARE EXPECTED TO BE THERE - IMMEDIATELY FOLLOWING THE WORSHIP SERVICE.

"The Royal Touch"

Text: 1 Kings 2:2b-3, & Luke 18:15

~~RECEIVED FROM THE LORD GOD, AND IS HIS IN HIS
SIGHTS, SO IS HE HIS FATHER, AND HE GOVEMENTS, AND
HE GOVERNED BY HIS FATHER, AS IT IS SAID IN
THE BIBLE OF SAUL THAT HE WAS A FOOL AND
A FOOLISH DOG, AND AN EVER THOU PURGEST MY SINS
AND THOU BROUGHT UPON HIM ALSO THYSELF, THAT WE
MIGHT WITNESS UNTO HIM.~~

(Boy report card, & conduct hardest subject)

This tru all us, any yr,
lif begin educat B4 walk until deth, if pers want gro
MEISCH scripture: (both of them)
2 dif kings & ea The Roy Touch,

Jol say; ruls & regz
rewards 4 do well
contn reign erth
situa leav Bhind
get revenge
Jol say: iv no rules
regz,
intang lif aft deth
hvnly reign no end
follo perf footstep
luv enemies

Thus vast dif & can C scrips relev ? us 2day
educ syst scar 2 reward princip+educ=gd job,etc
hi shul grad 100M over dropout & col grad more
simil day tel solo, get edu=hous,bank acct etc.
This conflic Kpianity: Js say peop & serv 2 mankind,
I unself, luv 1 another, must B ambit but within reas
any¹ without ambit lik watch no spring
2 oft career choic Wat 4 me? Wat can I get?
Is it "X" I a 2 makin'?

inisted, "How can I help mankind?"
• C se per, rd hol, teach, dr, law, janit, plum, minis
We ask wat gon wrong? Why society as is?

What wrong youth?
(This is from Booth's prediction long ago.)

Illus Ben Booth & predict long ago
We elimin relig from lifs 2 protec minor
Why? So they no hav sumthin offens 2 them
We surround by minority & Bcuz them throw all
lik thro bab with bath water
Probs societ 2day Bcuz parent neglect obliges
feed, cloth, & this all, examp drop off \$3 & 1
rent shud set examp all things
Many us empathize Dav speak 2 son, Bcuz we hav 2
but also need bring child's 2 touch of Dav
(Illus touch of Master, Violin at auction)
shud shar with child's,
But can only do if we kno Master,
We all hav need "The Royal Touch."

"The Royal Touch"

Text: 1 Kings 2:2b-3,
Luke 18:15

thou strong therefore, and show thyself a man, And keep the charge of the Lord thy God, to walk in his ways, to keep His statutes, and His commandments, and His ordinances, and His testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and wherever thou turnest thyself.

And they brought unto him also infants, that He would touch them;

A young boy brought his ~~report~~ final report card home from school and showed it to his very proud dad. As the father looked at the card he smiled with satisfaction for the boy had done very well. "But why did you get all these check marks in conduct," the father asked? "I don't know Dad, I guess that this year conduct was my hardest subject."

I suppose we could all make this statement, and really mean that conduct is our hardest subject in any year. We learn after not too many years ~~in~~ in this world that we must live and act in a certain way. Life takes on an air of education when most children are not even walking, and continues until the day of death, if a person really looks at life in this perspective.

Our scripture for this morning is a good example of this. If we look at the story of David speaking to Solomon, we can see that he is teaching his son. David tells Solomon, (read text). He is striving to educate him in the ways of being a good king. Regardless of what David may have done, or what we read about him, David was a good king. He was a sinner like everyone else, but he ruled his people with heart and soul. He strayed from God through his immorality with Bathsheba, but he repented and became God's man again. We can probably picture the scene of an aged father speaking confidentially to his beloved son. Solomon was probably standing or seated in the presence of his aged father. David perhaps was propped up in bed so he could speak more comfortably to his son. David does not pull any punches, he quite frankly admits that he is very soon going to die. He tells Solomon of the promise of God to him that his seed should continue on the throne of Israel. He tells Solomon some of the blemishes of his life in sharing how some of his ~~leaders~~ leaders had been shamelessly slain. He reminds Solomon that it was Joab who had done ~~this~~ and Solomon is asked to avenge the deaths of these men.

He reminds his son of the people who have been good to him and asks Solomon return goodness to them. Solomon is asked to use wisdom and discretion in his reign. It was probably at this point that Solomon resolved to be wise, and perhaps when he was asked by God what gift he wanted, he remembered his father's words about being wise. So David passes from the scene, but not before he has had the chance to put his final royal touch on his beloved son. But in the Gospel of Luke we read a short incident about children being brought to Jesus so he could touch them. Although this incident is not strictly related to the other one, we see that here too is to be seen the "Royal Touch." Jesus was not acclaimed at this point in time as a king, but a king nevertheless He was. There must have been something about Him that caused people to want their babies and children to be blessed by His touch. ~~xxxxxxxxxxxxxx~~ But isn't this touch also instruction and education?

Now here we have two incidents of two different kings. Each of them is giving "The Royal Touch." One king speaks of rewards for doing well. The other speaks of intangibles such as life after death. One king speaks of keeping set rules and regulations. The other speaks of living a life without a complicated set of rules, and by simply loving all you meet along life's way. One king speaks of a continuing reign on earth of a line of succession that God will bless. The other king speaks of a heavenly reign that will have no end. One king speaks of repairing the damaged lives and situations he is leaving behind. The other king speaks of following in his perfect footsteps. One king speaks of getting revenge over his enemies, the other king speaks of having no enemies and loving each other.

Thus we see the vast differences between the two kings. But if we look at these two scriptures in the light of our present world, we can see that they are as ~~xxxxxx~~ relevant for us today as they were when they were written. If we look at our educational system today we see that it is geared to producing men and women who are motivated by a reward principle. By this I mean that from the first grade on up through college, the basic premise is

that you must be educated, and when you are educated you will be rewarded by a good paying job, and you will be able to reap all of the benefits that go with the distinction of being educated. A few years ago they were telling us that if a person completed High School, that graduate would earn approximately 100, 000 more than a dropout. And a college graduate would earn that much more than a High School graduate in a lifetime. In this then, we can draw a parallel to what David was telling Solomon. If you do this and this, and follow this course you will be repaid handsomely with a house, cars, bank accounts, and all of the other material things that go with the successful completion of education.

But what is sadly lacking in this approach is that it conflicts with the basic principles of Christianity and what it is supposed to stand for. Christ enlarged the popular success patterns of His day. He said that people should amount to something and they should be unselfish and sacrificing. This was

mean that we do not live for self, but that we live so the world is a better place for our being here, after we are gone. We are to be of service to mankind. We all know that the urge to amount to something should be a part of our life. Anyone without some ~~maxim~~ ambition of some sort is like a watch without a spring. But our desire for success must amount to more than just the selfish desire to get ahead. We must be motivated out of concern, and love, and compassion.

Too often the choice of a career is motivated by, "What's in it for me? What can I get out of it?", rather than, "What can I do to help mankind?" Look around at all the square pegs trying to fit into round holes and you will see what I mean. We can point to any field and see this whether it be school teachers, doctors, lawyers, plumbers, electricians, janitors or ministers. We look at our society today and we question what has gone wrong. Why so many young people in trouble with the authorities, whether it be the police, or school officials, or parents? What has happened to change things so drastically? General William Booth made a prediction a long time ago.

(Illustration Prophecy of 20th century)

This prediction although written many years ago has strangely come to pass. We have succeeded in erasing many vestiges of our religion from many areas of our lives. And why? So we can protect the minority from something that they feel may be offensive to them. We always seem to be surrounded by the minority, that group of people who will not conform to what is being done or taking place in many areas. ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ And because of them we end up throwing everything away. We never seem to be able to do anything in half-way measures, it must always be too little or too much. We end up throwing the baby out with the bath water, as the saying goes.

Much of the problems of society today are caused by the lack of concern and control of ~~xxxxxxxxxxxxxx~~ children by the parents. Too many parents feel they have fulfilled their obligation if they provide food, clothing, and shelter for their children. Parents who are not providing a good Christian home in which Biblical principles are used, are robbing their children of what God demands from us. We cannot expect our schools to provide all of the spiritual training which should and must rightfully come from the home. It is the duty of the parent to see that children are instructed religiously at home, and to see that they attend Sunday School and Church. The parent who brings the child to Sunday School and then takes off to read the morning paper and have coffee is doing that child a disservice. For it makes that child think that at the proper age this is the thing to do. ~~xxxxxxxx~~ The parent should set the pace by bringing the child and staying for Sunday School and Church. ~~xxxxxxxx~~

~~xx..~~

(Illustration of The Touch of The Master)

This is what we need to share with our children. But we can only do so if we ^{know} and have this touch in our lives. We all have need of "The Royal Touch."

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA
SIXTH SUNDAY AFTER EPIPHANY FEBRUARY 15, 1976
THE REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
ELLEN MASTER, RANDY DELLEN - ACOLYTE

ORDER OF WORSHIP 11:00 A.M.
PRELUDE: "ASPER"
PLEASE REMAIN SILENT DURING ORGAN CHIMES
*PROCESSIONAL HYMN No. 323 "GLORIOUS THINGS OF THEE ARE
SPOKEN"

*ASPIRATION - CHORAL AMEN
*EXHORTATION
*CONFESSION (IN UNISON) "O GOD, OUR SHEPHERD, GIVE TO
THE CHURCH A NEW VISION AND A NEW CHARITY, NEW WISDOM
AND FRESH UNDERSTANDING, THE REVIVAL OF HER BRIGHTNESS
AND THE RENEWAL OF HER UNITY; THAT THE ETERNAL MESSAGE
OF THY SON, UNDFILED BY THE TRADITIONS OF MEN, MAY BE
MAILED AS THE GOOD NEWS OF THE NEW AGE; THROUGH HIM WHO
MAKETH ALL THINGS NEW, JESUS CHRIST OUR LORD. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)
*ASSURANCE OF PARDON - CHORAL AMEN
*PRAISE
*PASTOR: "O LORD OPEN OUR LIPS."
*PEOPLE: "AND OUR MOUTH SHALL SHOW FORTH THY PRAISE"
*DOXOLOGY No. 551
SCRIPTURE: JOHN 6: 1-14
HYMN OF THE MONTH No. 264 "WE KNOW THE PATHS WHEREIN OUR
FEET SHOULD PRESS"
*AFFIRMATION OF OUR FAITH (STATEMENT OF FAITH) -
IN THE FRONT COUPLE OF PAGES - HYMNAL
*GLORIA PATRI
*CALL TO PRAYER
*PASTOR: "THE LORD BE WITH YOU."
*PEOPLE: "AND WITH THY SPIRIT."
*PASTOR: "LET US PRAY."
*PRAYER AND PRAYER RESPONSE
OFFERING
OFFERTORY "ANDANTE" VOLCKMAR

ANTHEM: "NOTHING IS IMPOSSIBLE" BARITONE SAXOPHONE - ROL. THOMPSON
SERMON: "ENTERED MANNA" ROL. THOMPSON
*HYMN OF DEDICATION No. 221 "MY FAITH LOOKS UP TO THEE"
*BENEDICTION AND THREE FOLD AMEN
ORGAN POSTLUDE "POSTLUDE" CRAMER
----- "CONGREGATION STANDING" -----
THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY
MR. & MRS. CLYDE WACHSMUTH IN MEMORY OF "LOVED ONES".
SERVING AS USHERS TODAY ARE: ROBBIE VINROE, BOB
DELLEN, BRIAN PFABE, STEVE SMITH AND CHRIS PFABE.
PRESIDENT AND MRS. PAUL PFABE WILL REPRESENT COUNCIL
AT THE DOOR TODAY.
NURSERY WILL BE PROVIDED TODAY BY: MRS. DRU RENSEL,
MRS. DORIS ZAVACKY, AND PATTY BABENHORN.
THE ATTENDANCE LAST SUNDAY WAS 170.
HOSPITALIZED: EARL WOCAN - 348; ANNY VARGO - 323;
MRS. MILDRED BROWN - 460; RICHARD NICHOLAS - 373.
OUR OLD FRIEND MR. JOHN CHUKKA IS OUT OF THE HOSPITAL
NOW, HOWEVER, I AM SURE HE WOULD ENJOY HEARING FROM
MEMBERS OF ST. PAUL'S - ADDRESS IS BOX 34, KARNB CITY,
PENNA. 16041.
MS. CAROL NOEL IS OUT OF THE HOSPITAL AND IS WITH US
TODAY - SHE WOULD LIKE TO THANK ALL OF THOSE THAT
SENT CARDS AND WELL WISHES.
TODAY - IMMEDIATELY AFTER THE SERVICE THIS MORNING -
A MEETING OF ALL THOSE GOING TO THE SEMINAR IN PITTSBURGH ON FEB. 23.
TONIGHT - 6:30-7:00 - YOUTH CHOIR PRACTICE.
TONIGHT - 7:00-9:00 - YOUTH FELLOWSHIP MEETING.
THURS. - 10:30 - MARY MARTHA CIRCLE MEETING - BRING
A SACK LUNCH.
THURS. - 6:30 P.M. - BUTLER AREA LAYMEN'S ASSOCIATION
MEETING AT ST. JOHN'S UCC. MEMBERS OF THE ASSOCIATION
ARE URGED TO TAKE YOUTHS OF THEIR CHURCH TO
HEAR THE SPECIAL PROGRAM. TICKETS ARE AVAILABLE FROM
BILL PFABE FOR THE DINNER.
A LEADERSHIP WORKSHOP WILL BE HELD SUNDAY FEB. 22
FOR LEADERS OF THE CHURCH AND SUNDAY SCHOOL, WITH
REV. CARL REYER. A LUNCH WILL BE PROVIDED. IF YOU
ARE A TEACHER OR OFFICER FROM THE CHURCH SCHOOL OR
A MEMBER OF COUNCIL, YOU ARE EXPECTED TO BE THERE
IMMEDIATELY FOLLOWING CHURCH SERVICE NEXT SUNDAY.
Welcome visitors/ 2 Illus. liv. Bibles + Green
liv. Bibles \$3.75 - \$6.75

"Metered Manna"

Text: John 6:9

~~WHY DO WE NEED TO EAT, WHEN WE HAVE 5 BAGS OF BREAD AND 2 FISHES; BUT WHAT ARE THEY GOING TO DO WITH THEM?~~

Scripture: John 6:1-14

Red crip & thril acct feed 5M & perhaps echo TCKP
how cud happen? Examn G teach & boy Jcdons & hamburg
this event furth elaborat G car 4 peop bak 2 Moses
16th chap Ex. ~~Ex. 16:1-2day, 2morrow worry bout yesterda~~
Compar this Metered Manna & feed 5M in Jn,
Ex cry 2 B fed cp Jn cam 4 spirit food &
" complain Jn didn/got physical as well

ther4 can J sum insites our day & age
In Jn G provid 4 peop wen need & tis we tak 4 grant
go thru day nev think G giv oxy, job, clothes, etc
many thing & no giv thanks, yet He continu giv
(illus man & sparrow say lif)

Man knew G involv this, & dramatic incid G providence
But G giv ea every day 2 ea us

If look Ex Bliev G Div provid nother mpr startle way
mak compar us & Isites, hum natur no change 4M yr
still impatiens, demand, untrust, unBliev proms G
Develop HUG! ME attitude
But 2 Bliev prov G, plac scuar His hand & let tak car
own way, own time

2 J & kno noth imposs with G requir our faith,
Faith He can & will provide

(illus woman & broken scales)

Again, dramat illus wat G can & duz do,
MayB sum sceptic & say coincid & stupid think other
t who 2 say?

I Bliev it nother examn Metered Manna of G

G provid enuf & 2 spar
Andrew look fish & loaves & ask, But wat R they mong
so many?

norma quest, but look incid Isites G told gather
enuf 4 ea day

Thus, requir G children 2 step out faith
Our Manna may appear 2 B meter at times perhaps,
But wen entrust all 2 Lord, can know He will provide
Need hav this trust our livils, & in our church
Requir let go petty ego that keep from entrust G
As sum1 once say, "LET GO AND LET GOD"
Only then G provid G our livils & lif of church & know
f n G we ea receiv METERED MANNA.

"Manna"

Text: John 6:9,

There is a lad here, who hath five barley loaves and two small fishes; but what
will they among so many?

Scripture: John 6:1-14

We read in our Scripture this morning the thrilling miracle of the feeding of the 5000. When we ponder this event we perhaps cannot help but marvel at what took place and perhaps echo the words of the disciple Andrew, (read text). There was this vast throng and how could these few loaves and fish feed so many? A Sunday School teacher was teaching a class on this miracle and when she told how Jesus had fed the large crowd with five loaves and two fish, one little boy felt that perhaps Jesus should have handled it in a different way. He raised his hand and asked the question, "Why didn't Jesus take them all to McDonalds and buy them hamburgers?" Incidentally, this really happened. But as remarkable as this event is, I believe that it is merely a further elaboration of how God had shown His people His love and care for them many, many years

ago in the time of Moses.

Let us turn to the 16th chapter of Exodus and see what I am trying to say. Beginning with the 1st verse we read that the Israelites had now journeyed into the wilderness of Sin, and this was in the middle of the second month after they had miraculously escaped from Egypt. But now they were beginning to complain about the conditions around them. They were saying that they wished they were still living back in Egypt, and when they had plenty to eat and how nice they had it. They were merely exaggerating what they believed to be the case. They had forgotten that they were merely slaves in Egypt. They had forgotten that they did not have flesh pots, because a fleshpot was literally a kettle full of meat, and meat was a luxury that slaves and common people did not enjoy. They had forgotten about the quotas of bricks they were to make with little or no straw and how hard their Egyptian taskmasters were.

Benon once said, "Today is the tomorrow you worried about yesterday." For the Israelites this was that today they had thought about when they first crossed the Red Sea. This was the realization that here they were in this

seemingly God forsaken wilderness and their chances of survival looked bleak at first. The slavery of Egypt loomed ever larger as being the better choice between two evils.

And so the Lord spoke to Moses and told him what He was going to do, vss 4,5. Moses passes this on to the people and assures them that God has heard their murmurings and their murmurings were actually not against Moses and Aaron, but against God, vss, 7,8. Moses instructs Aaron what he is to tell the people, and God speaks out of the cloud to Moses and tells him what he is to tell the people, vss 9-12. And then in the first evening the Israelites received their first meat in the form of Quails, and in the morning they are able to harvest the Manna God supplied as their bread, vss 13-16. We are told that some gathered more and some gathered less. ^{vs 17.} But the strange thing about it was, that no matter how much each one gathered they all had the same, vs 18. So from this we see that their manna was Metered. God had ~~supplied~~ not only supplied their ^{NO ONE} food, but He "Metered" their Manna, so that ~~Moses~~ received a little and others received more than their share. The chapter then goes on to state the gathering of Manna, and the Sabbath observance concerning it and so on.

But what I would like to compare is the "metered Manna," as told here with the feeding of the 5000 in the gospel of John. In both instances we see what is supposedly a hopeless situation. How could food be provided for these 5000 people assembled to hear the preaching and teaching of Jesus, and how could these thousands of Israelites possibly find food enough in this waste barren wasteland? But as is so often the case, God is able to supply. Nothing is impossible with God.

When we compare these two incidents we see that in the account of Exodus, the people clamored to be fed. They cried out because of their concern for their needs. But in the gospel account, the ~~thousands~~ people came for spiritual food and received not only that but physical food as well. They were not complaining from hunger, nor were they asking to be fed. Thus I believe we can see some insights which can apply to us in our day and age.

In the account of the feeding of the 5000, we can see that God provides for the children when there is a need. This is something we take so much for granted. We go through our days ~~just~~ many times never thinking that God is supplying us with oxygen to breath, jobs to work at, friends to help us share the load of life, families and children. Many, many things for which we may never give thanks. Yet, He continues giving and giving.

(Illustration of man driving car & Sparrow striking him in side to save life)
This man knew that the hand of God was in this incident. This is a dramatic incident of God's providence, but we also know that God is silently giving to each of us each and every day.

In the incident to be found in the story in Exodus, I believe that we see this Divine Providence in another more startling way. If we compare ourselves to the Israelites, we can readily see that human nature has not changed drastically in the 4000 years or so that have intervened! We are still impatient; we are ill demanding; we are still untrusting; and we are still unbelieving when it comes to the promises of God. We ~~may~~ too have developed a "show me" attitude. But a true belief in the providence of God means that we place things squarely into His hands and then let Him take care of it in His own way, and in His own time. To see and to know that nothing is impossible with God, requires our faith. Faith that He will, and that He can provide.

(Illustration of woman & the broken scales)

This again is a dramatic illustration of what God can and does do. Perhaps some people may be ~~skeptical~~ sceptical about this and scoff that anyone was stupid to even consider that God had a hand in this. It could be a very strange coincidence, but who is to say? I believe personally that it is still another illustration of the "metered Manna" of God. God always provides enough and to spare. Andrew looked at the five loaves and the two fishes

I asked the normal human question, "What ~~is~~ are they among so many?" And probably many times we have looked at what we have and asked a similar question. But when we compare that with the incident of the Israelites we see they were told to go out and to gather enough for each day. Thus we see that it

requires God's children to step out in faith. Our manna may appear to be metered at times perhaps. But when we entrust it all to the Lord, we can know that He will provide.

We need to have this trust in our individual lives, and we need to have it in the Church. It requires that we let go of our petty little egos that keep us from entrusting all to God. It is as someone has once said, "Let go and let God." Only then ~~will~~ can we see the providence of God in our lives, and in each the life of the Church, and know that from God we receive, "Metered Manna."

ST. PAUL'S UNITED CHURCH OF CHRIST

BUTLER, PENNA.

SEVENTH SUNDAY AFTER EPIPHANY FEB. 22, 1976

THE REV. RALPH C. LINK, PASTOR

REV. CARL BEYER, GUEST MINISTER

MRS. CYNDIE BBERT, YOUTH CHOIR DIRECTOR

MRS. EUGENE STEPHENSON, ORGANIST

ELLEN MASTER, RANDY DELLEN, ACOLYTE

ORDER OF WORSHIP 11:00 A.M.

PRELUDIUM: "AIR" BACH

SELECT ONE FROM "NORTHERN SKETCHES" STICKLES

PLEASE REMAIN SILENT DURING ORGAN CHIMES

*PROCESSIONAL HYMN NO. 65 "THIS IS MY FATHER'S WORLD"

*AFFIRMATION - CHORAL AMEN

*EXHORTATION

*CONFESSIOIN (IN UNISON) "ETERNAL GOD, HOW OFTEN WE HAVE PRAYED FOR THE COMING OF THY KINGDOM, YET WHEN IT HAS BOUGHT TO COME THROUGH US WE HAVE SOMETIMES BARRED TH WAY; WE HAVE WANTED IT TO COME IN OTHERS, BUT NOT IN OUR OWN HEARTS. WE FEEL IT IS WE WHO STAND BETWEEN MAN'S NEED AND THEE; BETWEEN OURSELVES AND WHAT WE MIGHT BE; AND WE HAVE NO TRUST IN OUR OWN STRENGTH, OR LOYALTY, OR COURAGE. O GIVE US POWER TO LIVE THY WILL, AND SEEK THY KINGDOM FIRST OF ALL. AMEN."

*KYRIE (CHOR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDOON - CHORAL AMEN

*PRAISE

*PASTOR: TO LORD OPEN OUR LIPS,

*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551

SCRIPTURE: PSALM 8; ISAIAH 53: 1-9; MATTHEW 25:31-46
HYMN OF THE MONTH NO. 264 "WE KNOW THE PATH WHEREIN

OUR FEET SHOULD PRESS"

*AFFIRMATION OF OUR FAITH (APOTLES' CREED)

*GLORIA PATRI

*CALL TO PRAYER

*PASTOR: THE LORD BE WITH YOU.

*PEOPLE: AND WITH THY SPIRIT.

*PASTOR: LET US PRAY

*PRAYER AND PRAYER RESPONSE

}

OFFERING

OFFERTORY "ANDANTINO"

CONCONE

ANTHEM: "THEY'LL KNOW WE ARE CHRISTIANS" YOUTH CHOIR

SERMON: "LIVING WITH A VISION"

*HYMN OF DEDICATION NO. 76 "GOD IS LOVE"

*BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE "CEREMONIAL MARCH"

DILLON

- - - - - "CONGREGATION STANDING" - - - - -

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY MR. & MRS. EARL WOGAN IN MEMORY OF LOIS'S "FATHER" - MR. JOHN TEETS.

SERVING AS USHERS TODAY ARE: *DON KINGSLEY, DARYL TAIT, JOHN DREHER, GARY PENAR AND RICHARD MANGEL. ELDER AND MRS. HOWARD BOLAM WILL REPRESENT COUNCIL AT THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY: VIRGINIA MANGEL, LINDA McMILLIN AND LYNN BOJKO.

THE ATTENDANCE LAST SUNDAY WAS 215.

> TODAY RIGHT AFTER THE SERVICE - REV. CARL BEYER WILL CONDUCT A LEADERSHIP WORKSHOP. LUNCH WILL BE PROVIDED. COUNCIL MEMBERS, CHURCH SCHOOL TEACHERS

AND OFFICERS ARE EXPECTED TO BE THERE. 12:15 AMEN.

HOSPITALIZED: MR. ORRIN CAMPBELL, MR. CARL HOLLEFREUND. DON'T FORGET THE CHANGES ON THE CONSTITUTION ARE ON EACH BULLETIN BOARD AND THEY ARE HIGHLIGHTED SO IT CAN BE EASILY FOUND. THE CONSTITUTION WILL BE VOTED ON MARCH 7.

NEXT SUNDAY ALL UNDERSHEPHEROS ARE ASKED TO PICK UP THEIR MATERIAL AFTER THE CHURCH SERVICE AND TO BE IN THE HANDS OF THE CONGREGATION BY NO LATER THAN MARCH 3 - ASH WEDNESDAY.

WED. - 7:30 - GOLDEN CIRCLE MEETING - BRING SCISSORS, EVERY SUNDAY EVENING - 7-9 - YOUTH FELLOWSHIP MEETING, EVERY THURSDAY EVENING - 7 - BIBLE STUDY.

WORLD DAY OF PRAYER - WILL BE MARCH 5, AT 1:30 AT NORTH STREET CHRISTIAN CHURCH. THE TOPIC WILL BE "LATIN AMERICAN WOMEN". THERE WILL BE SPECIAL MUSIC

AND THE OFFERING WILL GO TO PARC.

> THE "DESIGN FOR SUCCESSFUL LIVING" SEMINAR AT PITTSBURGH WILL BE THIS COMING WEEK. THERE IS STILL ROOM FOR MORE PEOPLE. IF ANYONE WOULD LIKE TO ATTEND,

CAN YOU CALL THEM, AND THEY COULD TELL YOU WHERE & WHEN.

200: LINE FURN, DISHES, BOTTLES, SILVERWARE, OLD GLASS ETC.

4 Vietnamese Family

1/25/76

"Lost and "found"
Luke 15:6, ~~AND WHEN HE SAW THE SHEPHERD, HE CALLED TO~~
~~GOD, O LORD, TO GOD WILDBEASTS, SAYING TO H~~
~~IM, FOR I HAVE FOUND A LAMB WHICH WAS~~
~~LOST.~~

'Illustration boy & lost boat)

Wat Js talk bout simple story lost sheep
In fact told 3 story, sheep/coin/lost son

Read last of 'X':

Exegete scrip

Sinners & tax collectors, ALL
Beatraxtors vs 2, cp K. Kulzman etc. Opp Js face

We tell 3 story, but we deal with 1
uest? vs 4? Excl sheps & how look 4 sheep, etc

Vs 5, mayb wounded, lame, thus carry

Vs 6 call 2 rejoice with him, lost & found
means marred, lost, strayed

If STAIN, mean stain, taint, thus STAIN

Js imply deeper mean & out in open 4 all sinners
Here answer 2 thoz quest ministry amon' them

He com 2 sin 1000 & giv ea opp cum 2 G
Many interps but found new 1,
(poem of lost sheep)

It impura we car 4 lambs as well as sheep,
B concern 4 adult & 4 yg peop
Just shar salv & bring 2 fold, or lose yg peop 2
This formula 4 Church Js Xp, seek lost, change thos
inside fold

He said mission 2 seek lost sheep Israel but they
rejec & He turn 2 Gentiles

Message 4 us 2day, but strang enuf many no want
hear or accept Bcuz realiz they must chang & no
want 2 do

This mak us look at selves as sinners in need
4giveness such as Js Xp provid thru suff & deth

(End of story of little boy & lost boat)

his story lost sheep as well
We Blong 2 G 'cuze He mad us, & we Blong 2 G bot us
Bot us with price, took place on Calvary shed blud
Js Xp

Once again Lent, & need proper relationship with G
If straying, gud time we cert fd shepherd

How good time get rt relationship,
" " " we no guilty make lambs stray by our
life

" " " change all this
The stand by & serch & seek lost sheep who stray.
Let us look 4 Him & hav His voice speak 2 our harts
& livs, & let us joyusly hear voice say bout us,
Rejoic with me: I hav fd my sheep which was lost.

"Lost And Found"

Text: Luke 15:6, AND WHEN HE HAD SOMETHING TO TALK ABOUT, HE CALLED THEM TOGETHER HIS FRIENDS AND NEIGHBORS, SAYING UNTO THEM, REJOICE WITH ME; FOR I HAVE FOUND MY SHEEP WHICH WAS LOST.

A young boy took a piece of wood, and very painstakingly carved it until he had it shaped and formed just right. Then he carefully sanded it, painted it, and added the finishing touches to it. When he had all this done he had completed a nice little boat. So he decided he would launch his boat and he took it to the nearby river to sail it. He placed it near the shore and the boat bobbed and floated atop the water as far out in the stream as the string attached to it would take it. But as it reached the current toward the middle of the stream, the rapid flow of the water suddenly pulled the boat out of his grasp, and the boy could only stand helplessly by and watch it sail down the river out of sight.

Time went by and one day the little boy was in town on an errand for his mother and he stopped in front of the window of the store selling all sorts of odd things as boys will do. And there in the middle of the window was a very familiar and forgotten item. There was his boat. Naturally he rushed into the store to get it back, but alas the storekeeper informed him that the only way he could get it was to pay a price for it. The little boy sadly pulled the few coins out of his pocket and placed them on the counter, but they were not enough. He ran out of the store and on to his home to tell what he had found.

This is a vivid illustration of something being lost and then found. This is what Jesus was talking about when he told the simple little story of the sheep which had gone astray. This is what He was saying in the story of the woman losing a coin and searching for it. This is also what He was saying when he told the story of the prodigal son in the following portion of this scripture. The words Jesus used were, "Rejoice with me; for I have found my sheep which was lost." And likewise the woman called others to rejoice with her, and the happy father called to others to rejoice with him on finding his son again.

But let us look at just the incident of the lost sheep and see what is being said here. First verse we see that the tax collectors, or publicans as they were called, and ~~the~~ sinners came to hear him. Just how many are identified as sinners is not told. But if we revert back to the word all, it could very easily be saying all the tax collectors, and all the sinners.

But as is so often the case when Jesus spoke and taught, his detractors and those who did not believe Him, came and murmured against Him and His work. This is so typical of any good work whether it is religion or public works. Some people just gather around to knock it without ever bothering to investigate what it is all about. A good example that I can think of is the now concluded ministry of Kathryn Kuhlman. Here was a woman preacher who was maligned, made the butt of jokes on nationwide TV, called a crook, a fake, and all sorts of

other titles. But the majority of those who have scoffed and sneered, and poked fun at her ministry have never even bothered to check her out to see if what they were saying was true.

This is the type of opposition Jesus faced. He was surrounded by those who would hide in the crowd and ~~only~~ had only one idea in mind and that was to find fault with Him, and try to overthrow his ministry. But then we see how Jesus deals with both the sinners and the scoffers. He tells them 3 stories to illustrate His point. Perhaps He thought He was dealing with some real hard heads, and so to really elaborate He had to prove His message by re-iteration. So very basically and simply He begins by asking them about a very common occupation and one of the hazards attached to it. Almost anyone who owned sheep, or who knew of shepherding was aware that the shepherd was not content if one of the sheep became lost or strayed, until he had determined what had happened to it. Shepherd were a group of people who cooperated with one another. They ~~they~~ often watched each others flock in order to give each other a rest or a chance to tend to the immediate needs of a few sheep while the others grazed and moved about. It was a common practice for the shepherds to come in from the fields with one shepherd ~~leading~~ bringing home not only his own flock, but that of one of his friends, because that particular shepherd was out looking for a lost or strayed sheep. They would await anxiously for the return of that shepherd to determine if he had found the lost sheep. The shepherd would search for the sheep, and if unable to find it, he would look for the remains of its fleece so that he knew it had been devoured by wild animals.

Thus we see when Jesus said, vs 3, the shepherd would bring the sheep back on his shoulders. Many times this was because the sheep had sprained a leg or twisted its foot being caught in a gully or between two rocks. Thus it could not walk properly, and so it was carried lovingly by the shepherd.

On the shepherd had returned home, vs 6, he rejoiced in finding his lost sheep and he wanted to share this joy with his friends. So he calls them to him and says, "Rejoice with me; for I have found my sheep which was lost." Now the word for lost in this instance and in most other instances in which

Jesus used it, was the Greek word Anouumi, which meant marred, lost or strayed. So is then that we can see if it meant marred, it had to do with something tainting the sheep, or marking it in another way. Here we see the underlying theme which Jesus is trying to convey. He is ~~saying~~ implying that there is a deeper meaning here, and He makes this quite obvious when he relates this story to 100 sinners. Here is the full implication out in the open for all to see. Here is the story for sinner and tax collector alike. Here is His message for the Scribes and the Pharisees, and those who would question His ministry among them. He was saying that He had come among them to save the lost sinner and give each one the opportunity to know the Father in a new way.

I am sure that we have heard all sorts of interpretations of this parable, but I believe there is one interpretation that most of us have never applied to this story. I was reading a very interesting piece of poetry about this story which was written by an unknown author, and this is what he says.

(Illustration of sheep #1006 of 2400 scripture outlines, etc.)

So here we see that it becomes imperative upon us to not only look out for the sheep, but to care for the lambs as well. If we neglect the full grown sheep, we are neglecting the little ones that come along after them. It means that we are not only to have a concern for the adults, but to be equally concerned for the young people coming along as well. If we neglect to reach out to bring them ~~back~~ into the fold, and to present to them God's answer for salvation through Jesus Christ, we are not only going to lose them, but will lose the young people of their families as well. Jesus was giving to the people of His day, and for His church which was to come after, the formula for taking care of His sheep. He was ~~saying~~ to be not only concerned with the sheep who are in the fold and who are not straying, but to be concerned with those who have strayed and are lost. He told the Jews that His mission was to seek the lost sheep of Israel, but they did not want to hear this, and so His message was expanded to the Gentiles of this day. And strangely enough His message is for us today, and yet there are those who do not want to hear it, or accept it ~~xx~~ when it is presented to them, because it makes them look at themselves as they really are. And that

is, as a sinner in need of forgiveness such as Jesus Christ provided through His suffering and death.

The story of the little boy who lost his boat and ~~saw~~ it in the window did not end with his running home to tell about it. He asked his father for the needed money to make up what he did not have and then he rushed back to the store to buy it. Now his little heart raced as he paid the price and reclaimed his little boat. As he walked out of the store the little fellow was heard to say, "Now, little boat you are twice mine --- you are mine because I made you, and mine because I bought you."

This is the story of the parable of the lost sheep as well. We ~~xxx~~ belong to God because He made us, and we are God's because He bought us. But we ~~xxx~~ only belong to God completely when we recognize that we were created by Him, and that we ~~xx~~ have been bought with a price. The transaction took place on Calvary with the shed blood of Jesus Christ.

Once again as we turn our thought toward another Lenten season, let us get our lives in a proper relationship with God. If we have been straying from His fold and are not quite certain that we have been found by the shepherd, now would be a good time to think this through and make the move necessary to change all of this. If our lives have not been completely what we would like them to be, and perhaps we may be guilty of some lambs straying because of how we live or act, now would be an appropriate time to change this. But whatever the circumstance, let us be aware that the shepherd is standing by ~~xx~~ searching and seeking the lost sheep and lambs who have strayed. Let us look for Him, and have His voice speak to our hearts and lives, and let us joyously hear His voice saying about us, "Rejoice with me; for I have found my sheep which was lost."

"The Inheritance: Heritage"

Text: Exodus 6:8b And I will give it you for an inheritance.
Romans 8:16-17a The Spirit itself beareth witness with our spirit, that we are the children of God: and if chlidren, then heirs; heirs of God, and joint heirs with Christ.
Galatians 4:7, Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

Just a few words of explanation of our Lenten theme for this year. We look to the ~~passion~~ ministry, the suffering and death of Jesus Christ at this time, and we strive to see what message God had intended for mankind in this portion of His Word. There are many subjects we could explore, and the subject is so profound that we could not possibly run out of ideas to pursue. Therefore, it becomes a matter of choice as to what God is really speaking to our hearts about. One thing I have always felt, and that is the Old and the New Testaments are not separable. By this I mean that both the Old and the New Testament combined, tell of the salvation God wrought for mankind from the beginning of time, and which actually culminated in the death and resurrection of Jesus Christ. Therefore, we need to search both Testaments to seek this out.

If you have read your Lenten folder, you will have noted my explanation of this, plus the schedule of services. Under the schedule of services is listed the sermon subject for each Wednesday and Sunday, and the days of Holy Week. Along with each subject is the specific text, from which we will be seeking to draw some conclusions pertaining to the subject of Inheritance.

I am sure that when we speak of inheritance, there are many who have differing views as to what is being said. Usually when we think of an inheritance, we are talking about something that is left to the survivors in a family. In the Old Testament in the book of Exodus we can read ~~this~~ not the last will and testament of God, but instead, the first will and testament for His people Israel. In the 6th chapter are listed a series of "I Wills," by Almighty God to His people. After reading the 6 promises of "I Will," from God, we come to the last and 7th one, which we are going to use as our first text tonight, and this is the last part of the 8th verse of chapter 6. We read,

"And I will give it to you for an heritage: I am the Lord."

re God is stating that all He has said before will be fulfilled by Him. He is setting forth these things ~~and~~ as His promises to His followers. And after all isn't a will a promise to do something for someone? Rev. Coy who taught the family seminar we attended last week, said he would like to make out his will in a different way, and enjoy seeing the shocked looks on his survivors faces when it was read, "I Harry Coy being of sound mind, spent it all." Well, God is not saying this. He is saying that here are the things I am going to do for you, and finally all of this is yours as a heritage. And when we realize all that the Israelites went thorough and come to the New Testament, we understand what it was God was giving as an heritage. The Apostle Paul in writing about the life and the ministry of Jesus Christ, saw in this story something that was not seen by the other Gospel and Epistle writers. Paul saw all of this salvation history as being a heritage to us from God.

In the two portions of scripture which we read this evening, he wrote first to the Romans, "The Spirit itself beareth witness with our spirits that we are the children of God: and if children, then heirs, heirs of God, and joint heirs with Christ." And in Galatians he wrote, "Wherefore, thou art no more a servant, but a son; and if a son, then an heir of God through Christ" Paul was thinking in terms of the world in which he lived. He was using the Romans and the Greeks as his illustrations for his writings. Adoption was something that was taken very seriously in the Roman world in particular. And Paul uses this adoption as the basis for his thinking. In a Roman family the son never came of age. No matter how old he was, the father was still in control of him. So in order for a Roman son to be adopted, it meant that he passed from the control of one father, to the absolute control of another father. Thus adoption was a very serious step to take. There were 4 basic steps this adoption took. First: the adopted person lost all rights in his old family, and became a legitimate member of the new family. Second: the adopted person had as much inheritance coming to him in the new family as any

other member of that family, even though he was not born into that family.

Third: all the old life of the adopted person was wiped out and erased. All old debts were cancelled as though they never existed. Fourth: the adopted person was literally and absolutely the son of the new father.

A good example of this was the Emperor Claudius who wanted Nero to succeed him as Emperor and so he adopted him, even though they were not blood relatives. And Nero wanted to marry Octavia the daughter of Claudius, who now became his sister because of the adoption. They were not blood relations but under the law were brother and sister. So the Senate passed special legislation so they could get married.

To carry this yet further Paul points out that God's Spirit, bears witness with our spirit that we are the children of God. His reason for pointing this out was that ~~in~~ ~~in~~ the adoption ceremony was carried out in front of 7 witnesses. Now if the adopting father died, and a dispute arose as to the right of the adopted son to share in the inheritance, one or more of the 7 original witnesses came forward to swear that this adoption had taken place.

So what Paul was pointing out to people who became Christians, was that they once were a part of another family. The family was one made up of sin. The family of the father of this world, Satan. But God in His mercy, through the sacrifice of Jesus Christ upon the cross as the substitute for us, brought us from sin and death to forgiveness and eternal life. All of the past is cancelled, the slate is wiped clean, and we begin all over again in the family of God, when we accept Christ as our Saviour.

This means then that we begin a new life, and that we also at this point become sons of God, or His children. As sons, or as children, we become heirs to what God has provided. And the heirs in this sense gain as their heritage life eternal. The joy of having Christ live within our hearts and lives. The forgiveness of our sins when we come to Christ and confess our sin and partake of the symbolic observance of His suffering and death, in the form of Communion. This is the picture Paul gives us. A picture not of our earning this inheritance,

itance or of even deserving it. But because of the love and mercy of God,
receive it.

This is the overall picture of this "Inheritance" which we will look at each
week. ~~XXXXXX~~ Let us now join together around Christ's table, and let us
together partake of the elements symbolizing His body and blood for the for-
giveness of our sins. Let us come to His table together.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA

FIRST SUNDAY IN LENT MARCH 7, 1976

THE REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
SHELLY HOCKENBERRY, MARK FRY - ACOLYTE

ORDER OF WORSHIP 11:00 A.M.

PRELUDGE MUSIC: "LENTEN PRELUDE" REBIKOFF
"LAMB OF GOD" BIZET

PLEASE REMAIN SEATED DURING ORGAN CHIMES

*PROCESSIONAL HYMN No. 1 "HOLY, HOLY, HOLY!"

*ABSCRPTION - CHORAL AMEN

*EXHORTATION

*CONFESSON (IN UNISON) "O MERCIFUL FATHER, WHO IN COMPASSION FOR YOUR SINNED CHILDREN DID SEND YOUR SON JESUS CHRIST TO BE THE SAVIOR OF THE WORLD; GRANT US GRACE TO FEEL AND TO LAMENT OUR SHARE IN THE EVIL WHICH MADE IT NEEDFUL FOR HIM TO SUFFER AND TO DIE FOR OUR SALVATION. HELP US BY SELF-DENIAL, PRAYER, AND MEDITATION TO PREPARE OUR HEARTS FOR DEEPER PENITENCE AND A BETTER LIFE. AND GIVE US A TRUE LONGING TO BE FREE FROM SIN, THROUGH THE DELIVERANCE BROUGHT BY JESUS CHRIST OUR ONLY REDEEMER. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

*PASTOR: "O LORD OPEN OUR LIPS."
*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551 LUKE 4: 14-30 (EXPLAIN SCRIPTURE)

SCRIPTURES LUKE 4: 14-30 (EXPLAIN SCRIPTURE)

HYMN OF THE MONTH No. 129 "THOU DIDST TEACH THE THRONGING PEOPLE"

*AFFIRMATION OF OUR FAITH (APOTOLIC CREED)

*GLORIA PATRI

*CALL TO PRAYER

"PASTOR: THE LORD BE WITH YOU. *THAT MEANS*
"PEOPLE: AND WITH THY SPIRIT.
*PASTOR: LET US PRAY. *IN THE NAME OF JESUS*

*PRAYER AND PRAYER RESPONSE

OFFERING OFFERTORY "ARIOSO" PAXTON

ANTHEM: "HOLY ONE, DIVINE REDEEMER" HAMBLIN
TENOR SOLO, RALPH T. TAYLOR
SERMON: "THE INHERITANCE: FREEDOM"
PRAYER AND LORD'S PRAYER
*HYMN OF DEDICATION No. 243 "MAKE ME A CAPTIVE, LORD,"
*BENEDICTION AND THREE FOLD AMEN
ORGAN POSTLUDE "POSTLUDE" HAMBLIN
(PLEASE BE SEATED - THE CHANGES ON THE UP-DATED CONSTITUTION WILL BE READ AND VOTE OVER FOR APPROVAL)
----- *CONGREGATION STANDING -----
THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY MRS. DORIS ANGELONI IN MEMORY OF HER "MOTHER" - MRS. JAMES POLLARD.
SERVING AS USHERS TODAY ARE: ALLEN BOTACCHI, JOHN REDMAN, DAN BOSKO, ROBERT KNAUER AND CHARLES PENAR. DEACON AND MRS. HARRY FRY WILL REPRESENT COUNCIL AT THE DOOR TODAY.
THE ATTENDANCE LAST SUNDAY WAS 203.
NURSERY WILL BE PROVIDED TODAY BY: MRS. BETTY PEABE, MRS. BARB VARGO AND LINDA PEABE.
TODAY - 3:00 - THE PASTOR AND ARC CLASS WILL GO TO SUGAR CREEK REST HOME FOR A SERVICE. THEY WILL MEET HERE AT THE CHURCH AT 2:15 P.M. ANYONE WISHING TO GO IS WELCOME.
TONIGHT - 7-9 - YOUTH FELLOWSHIP.
TUES. - 9:30 P.M. - VOLLEYBALL - ST. PAUL'S GYM - COME OUT AND BE A PART OF THE TEAM THAT BEATS ST. MARKS.
WED. - 7:30 - LENTEN SERVICE "DOOR" - JOHN 10:7-9
THURS. - 7:00 - BIBLE STUDY
FRI. - 6:30 - WORK NIGHT AT THE CHURCH - THE TWO OFFICES ARE TO BE PAINTED; BILLS IN THE SANCTUARY; BRING ALL THE NECESSARY ITEMS. THE WM. FELUGH'S AND ALVIN TAFT'S ARE IN CHARGE OF THIS FUNCTION. WE ALSO HAVE A GOOD TIME AND LOTS OF FELLOWSHIP, ALSO LUNCH. THE BUTLER INTERMEDIATE HIGH SCHOOL PRESENTS MUSICALS ON MARCH 12 AND 13. CURTAIN TIME: 8:15 P.M. TICKETS ON SALE AT THE DOOR AT \$1.00 STUDENTS AND \$1.75 ADULTS. PHONE AHEAD FOR TICKETS AND INFORMATION - 285-3278 OR 287-3950.
J. W. HARMON AND KEN WEITZEL HAVE TICKETS FOR MEN'S GOOD FRIDAY BREAKFAST.
MAR. 9 - BIBLE STUDY ON "RUTH" REV. WM. HODSON - CLIFFSIDE APARTMENTS (SEE BULLETIN BOARD FOR OTHERS.)
OUR LENTEN MEALS THURS. 7:00 PM.
THAT MEANS IN THE NAME OF JESUS

"The Inheritance: Freedom"

texts: Ex 6:6a, 10:14 SAY UNTO THE CHILDREN OF ISRAEL.
~~FOR I AM YOUR GOD, AND I WILL BRING YOU OUT FROM UNDER THE~~
LAW OF THE EGYPTIANS.
Luke 4:21, 31 HE SAID TO THEM, THIS DAY IS PREDICTED
~~THE MESSIAH TO YOU.~~

inheritance subj wat & prom wil lv children
~~Ex 12:27 I will, & think thez as Inheirtnce 2 cum~~
& series 1:1-5 by Js in John & this sent messages
~~Sundays will be 1:1-5 how G accomplish them,~~
~~Weekdays 1:6-12 of Js & how He heir sent by G~~
4 2day ext 3:10, G say He set free & no long slaves
& tell deliv of Isites, but time aft time Scum slave
but G have plan 4 peop & predict deliverer 2 cum
He kno this Js, but wonder wat peop thot & did advent
of Js & R right on spot wen He came?

Now widely birth, life, ministry known, we no know
prob not hav 2 much impact on 2 many peop
thus aft 30 unevent yrs Js Began preach,
read le attract attent & cum home 2 Naz & Synagogue
Exegete scrip: visit Syn as custom; ask 2 read, scrip
port set by G, He ~~said~~ it, & sat down.

Rabbis taught this way & we get Prof chair from this

~~red vs 21.~~
Then Js point other scrips 2 show other prophs no
accept either, & G can only work in few select peop
Js taken out 2 & stoned, but He escape
(~~Illus woman Europe 27M bracelet error in telegram~~)
Js stopped in mid prophecy, Comma followed & then,
"The day of vengeance of our God."

's hav 2 do 2nd coming & this later, He talk of no
now, 1st coming.

Wat Js say is that this their ~~INHERITANCE: FREEDOM~~
Not Freedom from taskmasters, but Freedom from bonds
of sin, sin held mankind its grip & he no overcom it
Xpian Jh 2day show recog Freedom cum from Xp
2 long demons & churches, & indivs kept quiet that Xp
was sup posed center their congregs & livils.

2 many hav felt & feel threatened wen Salv as offer
by G thru Js Xp mentioned or alluded 2
but 4 thoz who kno Xp & acknowledge Him Lord & Sav.
it joy to revel in Freedom which He bring in2 livils
This our Inheritance from G, we say, thanks B 2 G
~~who given us Freedom thru Js Xp our Lord.~~

"The Inheritance: Freedom"

Texts: Exodus 6:6a Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians.
Luke 4:21, And He began to say unto them, this day is this scripture fulfilled in your ears.

We are and will be dealing with "The Inheritance", a subject involving what God promised He would leave to His children. We find the major emphasis on this in the Old Testament book of Exodus, where in the 6th chapter God speaks of 7 "I Wills" Using these as God's first will and testament, and thinking of them in terms of being an inheritance to come, we combine them with the words of Jesus as found in different parts of the gospel of John where Jesus says, a series of "I Am's," and we have the basis for our Lenten messages. The Sunday messages will be dealing with the "I Wills," of God and how He accomplished them, and the ~~Wednesday~~ weekday messages will be dealing with the "I Am's," of Jesus and how He was the heir sent by God. I say all of this by way of introduction to those who may be visiting with us, and to those who were unable to attend our first service on Ash Wednesday. God spoke to Moses before He accomplished all He did, by predicting and promising that He was going to intervene miraculously in the lives of the Israelites. In the beginning of the 6th verse of the 6th chapter of Exodus God promises, "Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the bondage of the Egyptians." God is stating that these Jewish people were going to be freed from their bondage,, They were no longer going to be the slaves of the Egyptians.

When we read the plagues sent by God upon the Egyptians, culminating in the death of the all the first born and the institution of the Passover, and how the Israelites were delivered from the Egyptians, we see that God kept His promise to them. But as we go through the remainder of the Old Testament we find that time after time the Israelites revert back to their old life and become slaves again on different occasions. But in all of this God still had plans for His people. Through His prophets, freedom and deliverance was predicted from time to time. The people looked with an expectant air for a deliverer to come forth from their ranks and to lead them to victory over all of their enemies.

We have the advantage of knowing what God did as recorded in the Gospels. But I often wonder just what the people who lived during the time of Jesus thought and did. We read for instance of the miraculous conception of Jesus in Luke, and how He was born in a stable and shepherds and wise men came to see Him. But just how widely this was known or received is not told. From all indications it must not have made much impact upon too many people.

Therefore, it is not surprising that Jesus after 30 seemingly uneventful years among the people during which He must have been preparing Himself begins a public ministry in Galilee ~~now~~. Here He must have attracted some attention as a preacher, and He returns to His hometown of Nazareth where some of this fame precedes Him. We read that on the Sabbath day He went to the Synagogue as was ~~or someone who was noted as a preacher~~ His custom. Usually a visiting dignitary was asked to read the Scripture for that day. The choice of Scripture ~~would be~~ ~~the individual~~ for this particular day may or may not have been selected by Jesus. Usually it was a stated portion and whoever ~~had~~ read it, did not have a choice. I like to think that as with all things of God, this was preplanned by Him, and Jesus appearance at this time in this synagogue was all part of God's plan and timetable.

But one thing is certain, and that is the people who were there that day to hear the scripture read, and to have it interpreted for them, were not prepared for all of the events which followed. Jesus stood up to read, and the scroll of the book of Isaiah was handed to Him. He unrolled it to the portion of Scripture which we know as the 61st chapter and He began to read. (read verses 13,19). Then He sat down. ~~This did not mean that he would always sit~~ It was the custom for the person who was honored to read the scripture, to expound upon that Scripture, but it was done while seated. Thus the interpretation of verse 20, which states that all eyes were fastened on Him. The teaching from a seated position which was done by Rabbis and other Jewish scholars, is probably where we derive the term for a professor in a college or university, "the professors chair." Or a "#Chair" being provided for a certain professor.

But whatever the case, Jesus read this scripture, sat down, and then thoroughly startled His hearers by what He said. He said, "his day is this scripture ful-

filled in your ears." Then follows a discourse in which Jesus points out to His hearers some other portions of Scripture which showed that other prophets of God were not accepted either, and only a few selected people accepted what God could and would do. This of course made them angry, and we read they took Him out to the edge of the city to kill him, but he escaped from them. (Illustration of woman in Europe and telegram about bracelet)
There is one thing in the reading of this portion of scripture from Isaiah that needs to be pointed out. It is the fact that Jesus did not read all of the scripture involved. Isaiah wrote what Jesus read, but the phrase, "To preach the acceptable year of the Lord," did not end it. Following the word Lord, there is a comma, and then follows, ""And the day of vengeance of our God; to comfort all who mourn." "The day of vengeance of our God," had to do with the second coming of the Lord. Therefore Jesus stopped His reading before this because He was not proclaiming His second coming, but His first coming. So we can see in this that God's plan was being fulfilled, and when Jesus spoke this this was being done, and this was a part of their Inheritance, which was their freedom. Freedom not so much from a bondage to taskmasters and slave owners, but Freedom from the bondage of sin. The bondage that had held all of mankind in its grip and man was unable to overcome it.

It is encouraging to see signs within the Christian Church community of the recognition of the freedom that comes from Christ. Too long denominations and churches, and in particular the individual members of Christian churches have kept it quiet that Christ was the supposed center of their congregation and their lives. Too many people have felt, and feel threatened when Salvation as offered by God through Jesus Christ is mentioned, or even alluded to.

But for those who know this Christ and acknowledge Him as Lord and Saviour, it is a joy to be able to revel in the freedom which He brings into our lives. This is our Inheritance from God, and we say "thanks be to God who has given us freedom through Jesus Christ our Lord."

"The Inheritance: Door"

John 10:7-9 when said Jesus unto them again, "Verily, verily I say unto you, I am the door of the sheep. All that came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture."

Scripture: Hebrews 9:1-15

Our text for this evening is from the 10th chapter of the Gospel of John, and verses 7 to 9, (read text).

It is from this text then that we are drawing the conclusion that a part of the Inheritance left to mankind by God is, "a Door." I am sure that if we were to be remembered in someones will, we certainly would not be too happy if someone left us a door. Unless of course the door were of solid brass, or bronze or some other metal we could redeemeem. But to think of something as simple as a door as a part of our inheritance, strains the mind a little to figure out its full value, Doesn't it?

When we speak of Jesus being the door as He referred to Himself in the 10th chapter of John, we can see several Biblical definitions being used here. First, we can use the reference of Jesus being the shepherd who at night lay prostrate on the ground in front of the sheepfold out in the hills, and literally became the door through which anyone, either sheep, wild animal, or thief had to enter. Thus He in this instance would be the person who protected the helpless sheep with His very life.

~~This is quite probably the most simple meaning in this text but there is a still deeper meaning involved here.~~ It has to do with the old Jewish ideas of the Temple, the priests and the keeping of laws and rituals. In the Old Testament book of Exodus we read of the instructions given to Moses for the making of the Tabernacle. This ~~is~~ is what is being described in our Scripture for this evening. This was also the discription of the inner portion of the Temple in Jerusalem.

Jesus is also identifying Himself with reference to His ministry among these people when He says that all others who had come before Him were thieves and robbers. Now He was not referring to Moses and Aaron, and the prophets, and John the Baptist. He was making refernce to the many self-styled Messiahs who had cropped up in their society from time to time. Josephus the Jewish historian in his

writings tells of there being ten thousand disorders in Judea caused by these self-styled deliverers of the Jewish people. He wrote of one man identified as This fellow Judas the Galilean.~~whom~~ at the time of the census taken at the time of Jesus' birth, mounted ~~in~~ a revolt against this census. These people would promise that they were the ones to bring in the golden age promised by God. They understood this golden age as being ushered in by the unrestrained shedding of blood. The zealots were a group of men dedicated to this type of warfare. They thought nothing of having their own friends and families slaughtered, just to further their cause, and to achieve the victory through violence they believed was necessary. One of Jesus' very disciples was a zealot, and so Jesus knew what their express purpose in life was.

Thus it was that he was saying, "this is not the way God wants us to live. You have seen those kinds of leaders come and go. They were thieves and robbers because they stole from you the peace and tranquility which you could have had and they also stole the lives of your friends and loved ones because of their desire to settle everything with war and fighting."

Then Jesus concludes this thought by stating, "I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture." Now this is a thought that would have been very difficult for the Jewish people to understand. We need to study it a bit as far as background goes in order for us to have a complete understanding of it.

The author of the book of Hebrews had a specific purpose in writing his book, and that was to convey to Jewish people the Messiah, Jesus Christ. If we read this book through we can see that he goes into infinite detail to make his point and prove his case. The portion of the 9th chapter which we read as scripture for this evening is a case in point. It is in this chapter that he goes into detail about the tabernacle, the Holy of Holies, sacrifices and so on. In the first 5 verses he spells out how the tabernacle was made and what it contained. Then in the 6th verse he explains what the priests did, (read verse). Now from this we see that the priests ministered in this portion of the Tabernacle and conducted the service of worship here.

In verse 7, (read), we see that only the High Priest could enter the Holy of Holies, once a year. This was on the day of Atonement, when the High Priest went into the Holy of Holies with a basin of blood which he offered as the sacrifice for ~~himself~~ the forgiveness of his sins, and the sins of the people. There was a veil which separated the Holy of Holies from the Holy Place, and therefore, the Holy of Holies was not open to the view of the worshipers and was distinctly separated.

Now if we remember the events surrounding the death of Jesus on the cross, we will recall at the very moment that Jesus died, the veil of the Temple was torn from the top to the bottom. The significance of this was that it was now no longer necessary to have a priest go before God to minister for the sins of the people. Jesus Christ ~~was~~ became that High Priest and literally sacrificed Himself for the sins of all people. This means then that He is the Door of which He speaks. He is the literal entrance through which all people must pass if they are to have salvation from their sins.

So when ~~Jesus~~ Jesus says, "I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture," He meant every word of it literally. He meant that the individual becomes saved, or has salvation through His sacrifice, but he can go in and out and find pasture. By this he means that the person needs not only come for forgiveness once a year, but the person has access to the Father each and every day, and can have forgiveness for things committed that day or that hour. This means that the person can not only enter freely, but that there is pasture to be had. This again is a reference to sheep and shepherds, ~~a~~ terminology that Jesus followers could understand. But it also implies that by "pasture," is meant food. And this is what we begin to have when we come to Christ and accept Him as Lord and Saviour. We begin to get a hunger and thirst for the things of God. It is at this point that we begin to seek in God's Word and to search. The more we seek and the more we search, the more we find. And the more we find, the more we desire to learn. So we find food to satisfy not our physical bodies, but to feed our spiritual bodies.

this portion of
So here we have the Inheritance from God, and that is "The Door." This is the
ac... as we have with the Father through Jesus Christ. We can now come boldly
before the throne of grace individually, and we no longer have a special need
of a High Priest to intercede for us. The way has been cleared once and for
all for each one to come before God freely.

"I am the door; by me if any man enter in, he shall be saved, and shall go in
and out and find pasture." This is merely another part of the Inheritance
which is ours from God. But let us ~~mark~~ claim each part, and thank God that
He loved us enough that this is the legacy we have from Him.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA

SECOND SUNDAY IN LENT MARCH 14, 1976

THE REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
SHELLY HOCKENBERRY AND MARK FRY - ACOLITES

ORDER OF WORSHIP 11:30 A.M.

PRELUDE MUSIC: "CANTILENE" BLAKE
"LARGO" HANDEL

PLEASE REMAIN SILENT DURING ORGAN CHIMES

*PROCESSIONAL HYMN NO. 43 "WHEN MORNING GLIDS THE SKIES"

*ABSCIPTION - CHORAL AMEN

*EXHORTATION

*CONFESSION (IN UNISON) "ALMIGHTY AND EVERLASTING GOD, WHO HATEST NOTHING THAT THOU HAS MADE, AND DOEST FORGIVE THE SINS OF ALL THEM THAT ARE PENITENT; CREATE AND MAKE IN US NEW AND CONTRITE HEARTS, THAT WE, WORTHILY LAMENTING OUR SINS, MAY OBTAIN OF THEE, THE GOD OF ALL MERCY, PERFECT REMISSION AND FORGIVENESS; THROUGH JESUS CHRIST OUR LORD. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

"PASTOR: O LORD OPEN OUR LIPS.

"PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY NO. 551

SCRIPTURE: 1 CORINTHIANS 10: 1-15 ANNOUNCED
HYMN OF THE MONTH NO. 129 "THOU DIDST TEACH THE THRONGING PEOPLE"

*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

*GLORIA PATRI

CALL TO PRAYER *PEOPLE SEATED*

PASTOR: THE LORD BE WITH YOU.

PEOPLE: AND WITH THY SPIRIT.

PASTOR: LET US PRAY.

PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY "IN QUESTA TOMBA OSCURA" BEETHOVEN

ANTHEM: "BETRAYED BY A KISS" MIXED QUARTET:
CYNDIE SYVERT, KAREN MALONEY, ROBERT SYVERT, LLOYD LINK.

SERMON: "THE INHERITANCE: RESCUE"

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION NO. 315 "LEAD, KINDLY LIGHT"

*BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE "UNTO US IS BROUGHT SALVATION" BACH

- - - - - *CONGREGATION STANDING - - - - -

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY MRS. H. F. SANDBACH IN MEMORY OF "PARENTS" -

MR. & MRS. E. M. PERRIN.

SERVING AS USHERS TODAY ARE: *WALLY FEDER, JOHN SNOW, MONT MACKINNEY, HERB SHEARER AND STEVE VARGO.

DEACONESS MRS. JOAN MABSTER, BUTCH AND ELLEN WILL BE THE GREETERS AT THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY: MR. & MRS. BRAD VINROE AND MARY DELLEN.

THE ATTENDANCE LAST SUNDAY WAS 236.

TODAY - 7:9 - YOUTH FELLOWSHIP

*MONDAY - 7:30 - FIDELITY BIBLE CLASS

> WED. - 7:30 - LENTEN SERVICE
THURS. - 10:30 A.M. - MARY MARTHA CIRCLE AT THE CHURCH.
THE EASTER LILY CHARTS WILL BE PASSED THRU THE CONGREGATION TODAY.

> *TUES. - 9:30 P.M. - VOLLEYBALL AT ST. PAUL'S GYM.

THURS. - 7:00 - BIBLE STUDY

> HOSPITALIZED: JOHN WILSON -ICU, MRS. MILDRED BROWN, BOMH; MRS. AMELIA DREHER, NORTH SIDE HOSP. YOUNGSTOWN OHIO.

THE ONE GREAT HOUR OF SHARING ENVELOPES CAN BE PUT IN THE OFFERING PLATE ANY SUNDAY THIS MONTH. THE MONEY RECEIVED FROM THIS OFFERING SUPPORTS, THROUGH THE UNITED CHURCH BOARD FOR WORLD MINISTRIES, THE WORLD-WIDE RELIEF AND REHABILITATION WORK OF CHURCH WORLD SERVICE, WHICH SERVES VICTIMS OF DISASTERS - EARTHQUAKES, FLOODS, FAMINE, AND WAR - THROUGHOUT THE WORLD, MANY OF THEM FORCED TO LIVE IN REFUGEE CAMPS FOR MANY YEARS. ONE DOLLAR GIFT PROVIDES 6 POUNDS OF CLOTHING OR BLANKETS. ONE DOLLAR GIFT PROVIDES 11 3 LBS. OF FOOD, OR ONE DOLLAR GIFT PROVIDES 19 LBS OF MEDICAL SUPPLIES.

TICKETS FOR GOOD FRIDAY BREAKFAST ARE AVAILABLE FROM

J. WALTER HARMON AND KEN WEITZEL,
1515 WOODWARD AVENUE, 2nd FLOOR, DETROIT, MI 48226, or contact office
of Pastor/ Deaconess visitors

NO BLDG COMM MEETING

"The Inheritance: Rescue"
Text: Ex. 6:6b, AND I WILL RESCUE YOU OUT OF YOUR BONDAGE
~~AND~~

Scripture: 1 Cor. 10:1-15

Add 2 prom Inherit, G say, ~~PHARAOH~~ Xp
Jew's from Egy, Pharaoh, slavery, ~~Exodus~~, ~~Exodus~~
scr & combo things=less P 2 Cor observ L's lup
Germ P 2 Cor how 2 liv; History lesson of sorts
This way we use this morn; let us look at scrip;
Isites wilderness, cloud protect/ident Cor with Isites
"Our Fathers" vs 1

Escape thru Red Sea vs 1 (story boy & GJ lesson)

Exoeri Jews & Mos, similar union Eliever & Xp,
thus baptism & Moses

Indirect relate L's lup vs 3,4a
I reexist Xp as Rock; legend of Rabbis - Rock follow

Xp is & was that Rock

I tell downfal Isites: idolatry golden calf vs 7
fornication Midites & Moabites vs 8

grumble & slain vs 9

These things happen 4 examp 2 Corinth & others vs 11
No get smart think big stuff vs 12 leaders Moses,

Aaron, David, Saul, Solomon etc

vs 13 center of lesson, G no tempt ~~xx~~ Beyond we bare
~~XX~~= temptation/proof/trial/test

Let ts Js=tests 2 show how we shud liv

~~Exodus~~=escape, (Ex=mean out of & Rah Sis=way out,
escape,means egress,means of clearance

All this I sho wat G say wud do He did

This port scrip pruf G say do Ex 6:6b was dun
(Illustration temptation John R. Gott)

tests, trials lif which all face G provid escape

Then G did rid peop bondage He meant, both OT & us 2ds
Both Isites liv Egypt bond & us liv bond world 2day

We may no think we liv bond liv in free America,

but ea held bondage of sin, regard how try do rt.

But diff 4 Eliever =G provid Escape, Rescue, thru J's Xp

This joy mak lif worth liv, a 2day everyday

Ja reach out 2 ea us & say,

GOD BLESS YOU, I AM GOING TO GIVE YOU A BLESSING,
GOD BLESS YOU, I AM GOING TO GIVE YOU A BLESSING. I AM GOING
TO GIVE YOU A BLESSING, I AM GOING TO GIVE YOU A BLESSING

This P. C. C. provid & sent by G 4 His peop as part
their INHERITANCE.

"The Inheritance: 'escue"

Text: Exodus 6:6b "AND I WILL RID YOU OUT OF THEIR BONDAGE."

Scripture: 1 Corinthians 10:1-15

In adding to what He had promised as their Inheritance, God said further to Moses, "I will rid you out of their bondage." Naturally, He was speaking of delivering the Israelites from the slavery they had endured under ~~the~~ Pharaoh and the Egyptians. God was saying in essence that He was going to provide an escape for them. He was going to rescue them.

The portion of Scripture we read this morning from 1 Corinthians the 10th chapter, is a combination of several things. First, it is a message from Paul to the Corinthian Christians telling them how to observe the Lord's Supper, and ~~the~~ some of the things they should not be doing. It is also a sermon from Paul on how to live, but it is also a history lesson of sorts, recounting some of the things which God had done for the Israelites, and how as believers in God those lessons could be applied to their lives. It is in this last sense that I would direct our thinking to our scripture for this morning.

Let us turn to this scripture now.

Paul begins by telling how the Israelites were in the wilderness and how they were under the cloud of God by day. ^(the ushers of the Lord & the Levites) He identifies these Corinthians with the Israelites and calls the Israelites "Our Fathers," thus signifying that they were spiritually connected and brothers through faith. He tells of the escape provided by God through the Red Sea. These experiences had given the Israelites a union with Moses that was similar to the union believers have with ~~the~~ Christ. Paul was telling them that it was comparable to baptism as a believer in Christ. Paul also equates the Lord's Supper here indirectly with the ~~bread~~ food and drink they had in the wilderness. The Manna of course was their bread, and the water from the rock was the wine or cup. He also tells them of the pre-existence of Christ, as being the spiritual rock which followed them. Byt this Paul is using on an old Rabbinic tradition that after God permitted Moses to secure water for the people from the rock, that rock followed them wherever they went and they always had water to drink. And so Paul is telling them that Christ was and is that rock.

But then Paul recounts for them the things which became their downfall in their wilfulness wandering. He tells of their idolatry with the golden calf and how they turned from God because of this. He tells of their moral collapse in their immoral acts with the Midianites and the Moabites. He tells of their grumblings against God and how God punished them by slaying them with serpents.

Paul admonishes these people to think all of these things over and to use these examples as good illustrations of what can happen to a believer or a group of believers if they turn from God. He tells them in vs 12, not to be too sure of themselves lest they fall. He was perhaps thinking of each one of the great leaders of the Israelites and how they all at one time or another fell from favor with God because they turned out to fall prey to the sins of the flesh.

But his strongest advice in the recounting of this past Jewish history, is to be found in the 13th verse. He tells them here that all of the temptations they face and will face, are the same temptations which many before them faced. He points out that God is faithful, even if man is not, and that God will not let anyone suffer beyond that which he is able to bear, or to withstand. And the real secret here is, "But ~~know~~ with the temptation also make a way to escape." This is the gist of this complete telling of the history of the Jews. They were tempted in many, many ways, yet God provided them the means of Rescue, or Escape from all of these temptations.

Perhaps we need to look at two words found in this scripture which have come to mean different things in our language. The first word is Temptation. This is taken from the Greek word ΤΕΠΑΙΔΕΙ which meant putting to the proof, a trial, a test. So when we look at it in this light we can see that the Temptations of Jesus, were a series of proofs, or tests to see what He would do. This explains then why He had to go through them, and the answer of course is to show that it is possible to resist the trials and tests that come to each of us in life.

The second word is Escape. This comes from the Greek word ΕΚΔΙΓΙ which means out of of this word is the letters Ek and this is a preposition and when prefixed to a word like the Greek word ΒΑΣΙΣ, (Basis), it means a way out, a means of escape, a means of express, or a means of clearance.

Now all of this shows I believe that ~~and fulfilled~~ Paul is merely recounting what God said He would do, and what He did. I believe that this portion of Scripture is merely one of the proofs that what God said He would do in Exodus 6:6b was done.
(Illustration of temptation by John L. Mott.)

For the tests and trials of life which we all face, God has provided the Escape, the Rescue. When He said He would rid His people of their bondage, He meant it, both in the time of the Israelites living in Egypt, and also with each of us living in our world of bondage. We may not think that we are held in bondage to anyone living as we do in free America. But, we are each ~~xxx~~ held in the bondage of sin, regardless of how much we may strive to do right. But the difference for the believer ~~and~~ is that God provided this escape, this Rescue, through Jesus Christ. This is the joy that can make this life worth living, for today and everyday Jesus reaches out to each of us and ~~xxxxxit takes my hand~~ says ~~xxxxx~~, "Come into me, I am the way the truth and life." "Cast yourselves, and your cares upon me." ~~xxxxx~~ "I am come that you might have life, and have it more abundantly." This is the Rescue provided and sent by God for His people.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA

MARCH 17, 1976

THE REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
PATTY McWILLIAMS, DAN BOSKO - ACOLYTE

ORDER OF WORSHIP 11:00 A.M.

PRELUDE MUSIC: "REVERIE" ASHFORD
"EVENSONG" KOEPKE

SILENT MEDITATION

*PROCESSIONAL HYMN No. 466 "HE LEADETH ME"

*ABSCRIPTION - CHORAL AMEN

*INVOCATION

SCRIPTURE: JOHN 6: 30-51

*GLORIA PATRI

EVENING PRAYER & CHORAL RESPONSE

OFFERING

OFFERTORY MELODY ON "IRISH" ARR. BLAKE
HYMN No. 469 "I NEED THEE EVERY HOUR"

SERMON: "THE INHERITANCE: BREAD"

*HYMN No. 55 "SUN OF MY SOUL"

*BENEDICTION

*THREEFOLD AMEN

*POSTLUDE "KYRIE ELEISON" MOZART

----- *CONGREGATION STANDING -----

THE EASTER LILY CHART IS BEING FILLED OUT - IF
YOU WOULD LIKE AN EASTER LILY -(THEY ARE BEING
PURCHASED FROM A NEW PLACED THIS YEAR), LET US
KNOW IN THE OFFICE AS SOON AS POSSIBLE. THE PRICE
WILL BE \$3.25.

IF YOU KNOW OF ANYONE INTERESTED IN JOINING THE
CHURCH, PLEASE PUT A SLIP OF PAPER IN THE OFFERING
PLATE, AND THEY WILL BE CONTACTED.

*340 Butler Street
Butler, PA 16020*

"The Inheritance: Bread"
John 6:35, & JESUS HEM, I AM THE BREAD OF LIFE;
~~THAT COMETH UPON ME THAT EATETH ME, HE THAT BELIEVETH~~
~~ON ME SHALL NEVER THIRST.~~

Scrip: Jn 6:30-51

Js m acu fed 5M peeced scrip, & peop follo 2 Capernaum
curious 3 Him & miracs etc.
Exegete: vs 25 quest Him, Js tell they want fed vs 26,
Sound teach vs 27, ask how 2 do it vs 28,
Js say 1 requir vs 29, ask 4 proof as of peop vs 30
Has seen fed day B4, miracs etc, but still ask pruf
They quote Ct vs 31, Js expl G no Moses supply vs 32
Tell special bred vs 33, they ask 4 it vs 34, REKT
Jew believ Bred Hvn, Manna in jar of Hemp, it hidden
wen Jeremiah cum bak & produc wen Messiah cum
They ask Js prov U Messiah, giv bred of Hvn
Js go on expl no phy bred, but spirit - no understand
Ask, "Art Jos & Mary Son, vs 42
again Js speak Spirit qual vss 50,51.

prob confont all who meet Js 1st time,
diffi think bred anything phys side & terms,
we think bred, loaves etc/examp Mom & bake bred
Js ident self as Bred plac self alongside sustain &
keep alive.

Jews think G & provis keep from starv, & natural
by bred keep alive, but soul need food as well
Js say, "I am bred sent bvn 4 U, this 4 spirit bodies"
Many say this nonsens, & peop who say think so nonser
ask thi: Inherit G riv thru Js, illus simple=Bred
Without Js life were exist-with Him is life,
We exist 2 lif as food keep health, strong
Lif food 4 soul Bread Of Life
hungr wen hungry wat food does 4 us,
4 xp in life spirit hunger, emptiness, uselessness
but once cul know Him hav satia livs,
hunge, thirst human situat ended
wen know Xp, thru Him we know God
restles soul at rest, & hungry hart satisfied
(illus ley, L. L. cuire & bread)
T' he say then, wat wud say now 2day?
Hav we offer peop bred? Not welfar, govt bred,
but Bred eternity?
This bred free for tak & ask, but only way 3 part fam
heritage, 2 R part of fam,
G is G want 4 all mankind, G seek lost, stray etc,
but not always apparent
(Illus land of life or paper in India)
G ord nov void, no effect, surnow somewhere U get ?
hunger thirst souls with spirit food.

Thank G 4 Inherit Bred of Life,
Put as steward's G supplies, west no hoard I keep & no
insted, must shar it & feed others who hunger 4 this
sam bread which G giv us

Let us not only think of selves this Lent seas ~
let us think char spirit bred Js
Xp with luv 1's, friends, acquaintances
so they may B satis & fill as we

Marseller, Rickard,
Gebhardt and Reed, Inc.

OLIVER BUILDING • PITTSBURGH 22
E X P R E S S 1 - 1 6 1 6
D V E R T I S I N G

"The Inheritance: Bread"

John 6:35, AND I TELL YOU, THAT THEY ARE COMING TO ME NOW, WHICH NEVER WERE IN THIS WORLD; AND I TELL YOU, THAT THEY ARE COMING TO ME NOW, WHICH NEVER WERE IN THIS WORLD.

Scripture: John 6:30-51

Jesus had miraculously fed the 5000 in the preceding portion of our scripture for this evening. He had gone away from these people to get off by Himself, and the disciples had left by boat to go to Capernaum. A storm arises and Jesus comes to the disciples walking on the sea. And so Jesus is now at Capernaum safely away from the crowd He had faced the day before. But the people whom He had fed, and perhaps many He had healed, were not content to let Him get away that quickly. Perhaps their curiosity was aroused to the extent that they wanted to see some more of His miracles and try to figure out just who He was.

But whatever it was that attracted Him to them, they searched for him and found Him at Capernaum. They literally tracked Him down. And so they asked Him, (vs 25) why He came there? Jesus answered them and accused them of only following Him because He had fed them, (vs. 26,) and perhaps looking for another handout. Then Jesus gave them some very sound teaching, (vs. 27). And so they naturally wanted to know how to do it, (vs. 28). Jesus then tells them that there is only 1 requirement, (vs. 29.) The one requirement was to believe in the Messenger whom God had sent.

But in typical Jewish fashion as we have read over and over again in the Old Testament, they asked for some sort of physical proof of this, (vs. 30). They had seen Him literally feed 5000 with 5 loaves and 2 fish, only the day before. They had seen Him heal people of diseases, cure the lame, the sick and the fever ridden. They had witnessed firsthand blind people now being able to see and crippled and deformed limbs made straight, and yet they now had the nerve to ask for a sign that He was who He was saying He was. As a proof for their wanting additional proof from Him, they quoted the old and very well remembered and highly regarded miracles of God in the wilderness of supplying manna for the Israelites, (vs. 31). Then Jesus admonishes them that it was not Moses who supplied that bread from heaven, (which is what manna was thought of and called), but it was God, whom Jesus calls His Father , (vs. 32). And again Jesus takes special care

to point out that the bread of God is "He that cometh down from heaven, and giv~~e~~ life unto the world," (vs 33). 33

Then they request this special bread from God, (vs. 34)

It is at this point that Jesus tells them He is the bread of life. (Read text: John 6:35). The Jews believed that a portion of this Bread From Heaven, or Manna, had been placed in a jar in the ~~temple~~ first Temple, and when the Temple had been destroyed it was ~~xxx~~ hidden away by Jeremiah, and that Jeremiah would produce it again when the Messiah came. So the Jews then, were challenging Jesus at this point to produce this bread from heaven and to prove that He was the promised Messiah.

When we read on in this scripture, Jesus goes on to explain in a way which they should have been able to understand, that he was not talking of physical bread, or physical food, but spiritual bread. As usual they did not understand him or did not want to understand him, and they began to question again, "Is not this man the son of Mary and Joseph whom we know? How can He say He came from heaven?" At this point then, Jesus goes on to explain this in yet another way, and He tries to put it into terms which they can understand and to convey to them that this is a spiritual quality He is speaking of, (vss 50 + 51). It is at this juncture that He conveys to them that the Bread of God, is ~~xxx~~ going to be the sacrifice of himself for them. His body. But they do not or will not understand this again.

But you see this is a problem that confronts anyone who meets this Jesus for the first time. It is very difficult if not impossible to think in spiritual terms of something as common and ordinary as bread. Bread to almost anyone is that wonderful ~~xxx~~ plump loaf of good smelling, good tasting baked dough. When I think of bread, and I am sure some of you can say the same thing, I think in terms of running home from school into a warm steamy kitchen and not only smelling the wonderful smell of baking bread, but of seeing the browned loaves sitting on the kitchen table cooling. And so it is when we think of bread in these terms that it is impossible to think of bread as being anything but something to eat. But Jesus was making this comparison and finding it very

difficult to convey to these people that He was speaking about things spiritual. When Jesus identified himself as being "the bread of life," He was placing himself alongside of that which sustains and keeps alive. The Jews were thinking in terms of the literal bread from heaven which God gave to the Israelites and which sustained them and kept them from starvation. So when we think in the physical significance of bread we know that it is a food. It is essential to keep the body alive that we eat food.

But Jesus was implying that the soul of a person needed food as well. Therefore a very simple illustration to use in this regard was "Bread." Here Jesus is saying on behalf of God His Father, "I am the food sent from heaven for you. I am bread for your spiritual bodies." And this is as completely misunderstood today as it was at the time Jesus spoke it. To those who can only look at things ~~existing~~ with physical eyes a saying such as this by Jesus is pure nonsense. And anyone who ~~gives~~ attaches another meaning to it is just as nonsensical.

But lack of all of this is the Inheritance as given by God through His Son Jesus Christ, and in this instance in the description of Himself as something simple like Bread. All of this is to say that Jesus gives life. Without Jesus life is merely an existence. With Him life has another facet. He is essential to life just as physical food is essential to keep the body healthy and strong. He is the food for the soul, The Bread of Life.

We can think of occasions when we were hungry, and how a good meal took away the hunger. It is the same with the spiritual side of life. Before we come to know Christ, there is something lacking in our makeup. We may have felt an emptiness, or a feeling of frustration and uselessness. But once we come to know Him we have a satisfaction in our lives. The hunger and thirst of the human situation are ended. And when we know Christ, ~~through~~ through Him we know God. The restless soul is at rest, and the hungry heart is satisfied.

A minister named E. R. Scouire as far back as 1934 remarked, "We have offered people every glittering bauble we know; we have made far more concessions than we had the right to; have we ever really offered them bread?" If he could make

this claim then, I wonder what he would say today? Have we indeed offered people bread. Not the physical bread, because the government and welfare agencies are constantly speaking about this, but the bread which sustains eternally. The bread which we can offer is free for the taking and asking. But the only way to ~~be~~ have a part in the family heritage, is to be a part of the family. And this is what God really wants for all mankind. It may not always be apparent in our everyday world, but God is continually seeking and searching for the lost and the strayed, through the message of Jesus Christ.

(Illustration of man in India and paper with "bread of Life").

This relates very graphically that God's word never returns to him void and without effect. Somehow, somewhere, on each and every occasion, God is able to get to those who are hungering for that spiritual food which Jesus Christ can supply. Thank God that we have the inheritance of this Bread of Life. But as stewards of all that God supplies, we must not hoard it and keep it all to ourselves, but instead we are to share it and feed others who are hungering for this same Bread which God has given us. Let us not only think of ourselves this Lenten season, but let us think of sharing the spiritual bread of Jesus Christ with our loved ones and friends, and acquaintances so they may be satisfied and filled, even as we.

Lift up your heads in the hereafter, and bless His soul. To whom death made heaven not, earth He is gone out of Zion.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA

THIRD SUNDAY IN LENT MARCH 21, 1976

THE REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON, ORGANIST

MR. RALPH COOPER, CHOIR DIRECTOR
PATTY McWILLIAMS, DAN BOJKO - ACOLYTE

ORDER OF WORSHIP 11:00 A.M.

PRELUDIE MUSIC: "SOLEMN PRELUDE" HANDEL
"GOD SO LOVED THE WORLD" STAINER

PLEASE REMAIN SILENT DURING ORGAN CHIMES

*PROCESSIONAL HYMN NO. 21 "JOYFUL, JOYFUL, WE ADORE THEE"
*ASCRPTION - CHORAL AMEN

*EXHORTATION

*CONFESION (IN UNISON) "O LORD, WHOSE WAY IS PERFECT,
HELP US, WE PRAY THEE, ALWAYS TO TRUST IN THY GOODNESS;
THAT, WALKING WITH THEE AND FOLLOWING THEE IN ALL SIMPLICITY,
WE MAY POSSESS QUIET AND CONTENTED MINDS, AND MAY CAST ALL
OUR CARE UPON THEE, FOR THOU CAREST FOR US; FOR THE SAKE
OF JESUS CHRIST OUR LORD. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

"PASTOR: O LORD OPEN OUR LIPS.

"PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551

SCRIPTURE: GALATIANS 3: 26- 4:7

HYMN OF THE MONTH NO. 129 "THOU DIDST TEACH THE

THROWING PEOPLE"

*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

*GLORIA PATRI

CALL TO PRAYER

"PASTOR: THE LORD BE WITH YOU.

"PEOPLE: AND WITH THY SPIRIT.

PASTOR: LET US PRAY.

PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY: "ADAGIO" LISZT
ANTHEM: "LET NOT YOUR HEART BE TROUBLED" CHOIR

SOLO - HOWDY BOYD

IMRON: "THE INHERITANCE: FATHER"

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION NO. 8 "PRAISE YE THE LORD"

*BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE "POSTLUDE" VOLCKMAR

----- *CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY

MRS. ANN WILLIAMS IN MEMORY OF "LOVED ONES"

SERVING AS USHERS TODAY ARE: "ROBBIE VINROE, BOB

DELLEN, BRIAN PEABYE, STEVE SMITH.

DEACONESS MRS. ANN WILLIAMS WILL REPRESENT COUNCIL
AT THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY: MRS. JUDY SNYDER,
MRS. JEAN FENCIL, AND SHERRY MCCLIMANS.

THE ATTENDANCE LAST SUNDAY WAS 199.

TONIGHT 7-9 YOUTH MEETING.

TUES. - VOLLEYBALL - 8:00 P.M. - ST. PAUL'S GYM,

WED. - 7:30 - LENTEN SERVICE

THURS. - 7:00 - BIBLE STUDY

WED. - GOLDEN CIRCLE MEETING HAS BEEN CANCELLED FOR
THIS WEEK, BUT LET'S MAKE A SPECIAL EFFORT TO ATTEND
THE LENTEN SERVICE.

OUR SINCERE SYMPATHY TO MRS. JOHN WILSON, FAMILY AND
FRIENDS ON THE DEATH OF HER HUSBAND.

LILIES WILL BE ORDERED SHORTLY - THE PRICE WILL BE
\$3.25. THEY WILL BE ORDERED FROM A DIFFERENT PLACE
THIS YEAR AND THEY ARE SUPPOSED TO BE AT LEAST 3
BLOOMS. LET BEA TAFT KNOW IF YOU SHOULD WANT ONE.
PICTORIAL DIRECTORIES ARE IN THE OFFICE NOW. IF YOU
HAD YOUR PICTURE TAKEN FOR THE NEW PICTORIAL DIRECTORY
YOU HAVE A BOOK COMING - PLEASE STOP IN THE OFFICE
TODAY AND PICK IT UP.

IF YOU KNOW OF ANYONE INTERESTED IN JOINING THE CHURCH
NEW MEMBERS WILL BE RECEIVED ON PALM SUNDAY. PLEASE
EITHER DROP A NOTE IN THE OFFERING PLATE, CONTACT
THE PASTOR OR BEA TAFT AND THEY WILL BE CONTACTED.
NEXT SUNDAY WILL BE BAPTISM OF INFANTS - IF YOU WOULD
LIKE TO HAVE YOUR BABY BAPTIZED PLEASE LEAVE SOMEONE
IN THE OFFICE KNOW TODAY OR FIRST OF THE WEEK.

NEXT SUNDAY WILL BE ONE GREAT HOUR OF SHARING - ENVELOPES CAN BE DROPPED IN THE OFFERING PLATE ANY SUNDAY
THIS MONTH.

Welcome visitors!

DAVID KHAURO BIRTHDAY TOMORROW.
NO BLDG RUMMER COMM. NEXT SUNDAY 7:00
MARY SNOV HILLIARD BDAY THIS WEEK

"The Inheritance: Father"

Text: Ex. 6:7b I WILL BE YOUR GOD; I WILL SHOW
THAT I AM WITH YOU IN THIS LAND AND BRING YOU OUT FROM
OUT OF THE BURDEN OF THE EGYPTIANS.

Scripture: Galatians 3:27 - 4:7

SEA. YHWH: This G speak 2 Mos & He tell Isites He
Father, head of them, He 2 B revered, honored etc.

Diffl find deriv term Father & convey all meanings
idea Path, gru gradu with Isites, & Js Xp made common
Isites awed by G & no speak name,

1st ~~term~~ term YHWH, no vowel,
This gru out pagan relig & Babylon culture ancient
humns say, "FATHER OF THE LAND"

Canaanite culture worship "El" as the all-father
El name Isites call God in develop of name
but they refine this & think of B Sons of G by
~~adoption = this found Ex 4:22-23 1&10~~

& after fatherhood of God free from pagan assoc
it found more frequent=Isa 53:16, 64:8, Mal 1:6
This all giv sum idea how cam about

Personal touch of G as Father found ? Num 7:14, & G
speak thru Nathan ? Dav is told son Solomon reign,
Js intensify this with ADM. ABB. - ramaic, Father,
or "the Father" & use this in Galatian
seen by Js 2 show from whom cum things etc.

(Illus bor lost department store)

Many fathers, or gods, but only 1 almighty God
this G luv us, care 4 us, concern 4 us
but ther thoz Bliev may act Bhave & G accept all

(Illus Jr in poster)

... peop lik this, claim G but donot know Him
to proper relationship with him
can only hav relationship if seek things of him,
his word, his purp 4 lif, is luv thru Js,
he must feed spirit food much lik phys food
but also 1 other thing need determ 4 lives & this
ensure us of G B Father,

(Illus Father is your face toward me?)

Just ca ask this of G & he say, "I am YHWH, Father."
only as each individ harts can know ther stand in
relation & mix The Inheritance: of God, as Father
let us seek His face & mak that determ 2day.

"The Inheritance: "Father"

Text: Exodus 6:7b I WILL BE TO YOU A GOD: AND YE SHALL KNOW THAT I AM THE LORD YOUR GOD WHICH BRINGETH YOU OUT FROM UNDER THE BURDEN OF THE EGYPTIANS.

Scripture: Galatians 3:27 - 4:7

(Read Text). This is God's speaking to Moses and what He is telling him to convey to the Israelites is not merely that He is God, but that He is more than this. He is a provider, He is the Head of them. He is to be revered and respected and honoured. We need to look at the derivation of this and it becomes very difficult to completely explain or to place into words which we can understand. There are times when sermons come together very easily and without too much difficulty. But when we begin to try to fathom all of the aspects that can be related to the Fatherhood of God, we are confronted with a difficult task to say the least. Therefor, I trust that if we leave any loose ends this morning, we will understand that to convey all that the name "Father" implies in relationship to Almighty God, is well nigh to impossible to cover in a lifetime, let alone one sermon. So with this in mind let us look at the derivation of the Inheritance God has given to mankind along the lines of "Father."

The idea of Father, grew gradually with the Israelites, in fact it only came into common usage with the advent of Jesus Christ who spoke of God in this way. The Israelites were so awed by the presence of God that they used different terms to address Him, all of which was the building of one term upon another to express Him more fully, feeling that the previous thoughts and ideas and terms were completely inadequate to express Him. They held God in such fear and reverence that they at one point refused to even mention or strive to apply a term to Him. The very first term which was applied to God was merely ~~xxxxxx~~ Hebrew four letters, YHWH. These were without vowels as Hebrew writing was handed down and so in order to make some semblance of sense, vowels had to be inserted and so we give the name YAHWEH. But this actually grew out of the pagan religions which surrounded the Israelites and the idea of a god being a Father developed from the Babylonian culture. For instance we can trace to ancient hymns of the Babylonians their deity addressed as "Father of the Land." And in the

Canaanite culture and worship the name of "El" as the all-father. El was another name - title which the Israelites began to call God. But in these ancient cultures the idea of the god being a blood relative was developed and the Israelites incorporated this thought into their religion, but they also refined it and defined the thinking along the lines of being Sons of God, by adoption. We find this as developing in the appeal to Pharaoh to let the Israelites go, and in particular in Exodus 4:22-23, (read this). Now after the idea of the Fatherhood of God was completely freed from its pagan associations, it was used much more frequently as found in Isaiah 63:16, 64:8, and Malachi 1:6. This then gives us some idea of how this all came about.

The personal touch of God being a Father is vividly expressed in 2 Samuel 7:14, where God is speaking through His prophet Nathan, and telling him to convey to David that his son Solomon who would ascend the throne after him is to be, (read this verse.) The relationship is established here. So this thinking intensifies up ! the coming of Jesus Christ into the world and it is He who actually places mankinds thinking in the proper perspective with relationship to God as "Father". Jesus uses the term "P.^{apa}" which Paul in his letter to the Galatians reiterates, and this term means "The Father" or "Father". It is used by Jesus to show that God is one from whom comes blessings and gifts and especially love. God is therefore thought of in terms ~~which~~ ^{human} which the human minds and life can identify with. We all have or had an earthly Father. And so to think ~~xxxxxx~~ of God in such terms, conjures up in our minds what a Father should ~~be~~ is and what he stands for.

(Illustration of little boy lost in store & calls father's name).

This is how we need to think of God. There are many fathers in the world. Many of them in name only because some are not the proper fathers they should be. But there is only one Father who loves all His children, regardless of whether they are good or bad. A father who is patient with us when we slip and fall. A father who is hurt when we are hurt, and who suffers when we suffer. A Father who never will let His children down even though they so often let Him down.

But there are those who believe that just because this Father exists, they may live and act anyway they choose and God will just accept this and them.

(Illustration of Junior the Imposter)

Many people claim that God is their Father, and are just as guilty as this young man. But in order to address the Father of creation, an individual must have accepted the truths about him and must have gotten into a proper relationship with Him. We do this by seeking the things of God and not the things of this world. Too often the things of this world dim our minds and our thinking, because we are attracted by the glitter and tinsel the world always has to offer. But, life is to be lived in preparation for the hereafter, and we should be preparing each day we live. The groundrules are set forth in God's Word and it becomes a spiritual search for us which needs to be fed, much like we feed our physical bodies.

But there is also one other thing we need to determine for our lives and this will assure us of God being our Father.

(Illustration of Father is Your Face toward Me?)

We must each ask this of God for He says, "Seek ye my face." Only as we search our individual ~~own~~ hearts can we know where we stand in relation to the Inheritance of God, as a Father. But let us seek His face and make that determination today.

"The Inheritance: Light"

Text: John 8:12

JESUS SAID UNTO THEM, SAYING, I AM THE LIGHT OF THE WORLD: HE THAT FOLLOUETH ME SHALL NOT WALK IN DARKNESS, BUT SHALL HAVE THE LIGHT OF LIFE.

Scripture: John 8:12-20

(Read Text).

Jesus spoke these words at, or during the time of the Feast of Tabernacles. In the 7th chapter of John and the 2nd verse, John identifies this feast and tells of Jesus being there. Then in the 37th verse John tells of Jesus on the last day of the feast declaring himself to be the water of life. This was an apt illustration, for water played an important role in this feast and was used each morning of the seven actual days of the feast. There was a solemn assembly held on the 8th day, but the Feast of Tabernacles or Booths was a 7 day affair. The illustration of Jesus saying that he was the light of the world was very apropos ~~xxx~~, since light played a significant role in the feast also. The feast was held on the 15th day of the 7th month of the Hebrew calendar. This would mean that the feast was held in the September following the harvest, since the calendar began with March.

But the portion of the text with which this passage of scripture is concerned took place each night of the feast. As darkness descended, the four huge Menorah, or ~~candlestick~~ candleabras were lit. The wicks of these candleabras were made out of the worn out garments of the priests. These huge candlesticks gave forth a tremendous amount of light and illuminated the entire temple area. After the Menorah were lit, ~~xxx~~ those considered as the greatest, the wisest and the holiest men of Israel danced before the Lord and sang psalms of joy and praise to God, while all the other people watched. The psalms they used were Psalms 120 to 134. This went on each of the 7 nights of the feast.

Then ~~xx~~ just before sunrise the priests went to the Eastern gate of the temple area, and at the exact moment of sunrise, they turned toward the west, and facing the temple recited, "Our fathers when they were in this place turned their faces toward the east; but as for us, our eyes are turned toward the Lord."

Ezckiel speaks of this in the 8th chapter and the 15th verse of his visions. The richness of the candalabras was to symbolize the pillar of fire through which God guided and led the Israelites through the desert by night. It was also said that when these Menorah were lit, ~~the~~ all of the courtyards of Jerusalem were lit by the brilliance of their light.

So what Jesus is saying to them is that He is equally as brilliant as these 4 candelabra. But again the Jews seeking to really determine who He is, tell Him that His record does not show that He is what He claims to be.

We need to look at the word light as it is found in the Old Testament and then perhaps we can understand a little better what it is the Jews were striving to determine from Jesus. (Illustrations of Scriptural references, #2169 Thompson). The Rabbis declared that the name of the Messiah is light, and so when Jesus was stating that He was the Light, He was laying claim to being the Messiah.

They were telling him that He bore witness of himself and this was not admissible as ~~it~~ of to them, vs 13. So Jesus then goes into an explanation about himself, and tells them He knows where he came from and where He is going, vs 14. He tells them that He is not a judge of anyone, but they judge, vs 15,16. Then he reminds them of one of their rules which tells that there must ~~be~~ be two witnesses to ~~justify~~ prove something as true. (Illustrations of Deut. 19:15; 17:6; Numbers 35:30).

Isn't it ironic that very shortly after Jesus spoke these words He was brought before Caiaphas the High Priest, and two bribed witnesses were brought forward who bore false witness against Him? And then because of the testimony of these two Jesus was condemned to die. Perhaps inadvertently Jesus was giving these men the ammunition they needed to secure His death warrant.

But Jesus goes on to say that God is His witness, and He himself is a witness against himself and so there is no need of other witnesses, vs 18. He concludes this particular discourse with the very familiar accusation He brought against them time after time, when He says, "You do not know Me nor my Father, and if you had known Me you would also know my Father.", vs 19.

What Jesus is trying to tell these people and meeting with little success, is that He is much brighter than any light they have ever seen or had. He identifies Himself with God and in so doing, He is saying that here in Him, in His life, is to be found the fulfillment of all of the scriptures they can throw against Him looking for proof.

Jesus was saying that He was "the light", meaning the good that was able to overcome the darkness or evil, in the world. In order to understand perhaps the full implication of what Jesus was trying to say, we need to look at the word He is using. The word in Greek is ΦΩΤΟΣ. It is the prefix of the word today ΦΩΤΟΦΟΡΟΣ. The entire Greek word which has to do with the chemical is ΦΩΤΟΦΟΡΟΣ, which means= ~~light~~ bringer of light. Broken down the word is ΦΩΤΟ= a light, and ΦΟΡΟΝ= to bear. What Jesus is claiming is that He is the bringer of light, that He is a reliance that is brought about by common means but that is brilliant in its own right. Phosphorus glows in the dark, and thus we see that Jesus is this glowing in the dark. He is the light to overcome the darkness and dispel it, and to show it up for what it is in the lives of people. That because of ~~him~~ him shining in darkness, the darkness is recognizable as sin.

As so many of the sayings of Jesus, we need to look into them and beyond them to really understand what He is saying. To the Jews and the leaders of them He was merely telling nice little anecdotes which had nothing to do with them. He was just a wild eyed no account preacher who came from that nothing place Nazareth and spoke in that uncultured, and ~~uneducated~~ uneducated nerve grating Aramaic, with the Galilean drawl... Beside that He was uneducated and to be listened to that other nut that Herod had beheaded, old goofy John what's his name. Jesus was not speaking in metaphors or veiled language, but what He was saying was not basically understood because people did not want to understand what He was saying. They were content in their own comfortable little lives, and they did not want to be threatened out of that comfortable existence. But isn't much of the world and people in general like this today. Do people ~~savvy~~

for the most part want to really look at their lives and then make the necessary changes? Of course not, and the reason of course is that we all become comfortable with who and what we are. It is so much easier to relax with us being just ourselves. And if we decide to look at ourselves in a different way, why, that may mean that I will have to change and ~~still~~ alter the way I now live. I may have to give up a few things in my life which are not just what they should be. And when we look at Jesus and understand just what He was, and especially what He was saying in this instance, we see that He was speaking of being able to see through the artificiality which many of us have in our lives. He is able to penetrate behind and beyond that facade we put up front to keep the outside from seeing into our lives, and to know us for what we are.

Philip Bliss wrote a hymn which is not included in too many hymnals anymore. We sang it in Sunday School when I was a kid. It had to do with the whole world being in the dark. The name of it was, "The Whole World Was Lost In The Darkness of . . ." The chorus of the song goes:

Come to the light, 'tis shining for thee; Sweetly the light has dawned upon me,
Once I was blind, but now I can see; the Light of the world is Jesus.
Oh how we sang that in Sunday School, and oh how the world needs this message
just as much now. We need to understand that God in giving to mankind the
Inheritance we have, did it by bringing Light into the darkened world. That
and is
light was Jesus Christ. He is still shining in the darkness and the darkness has
not been able to overcome it. But the question needs to be asked, "Has He overcome
the darkness in our lives, or has the darkness overcome that Light?" Let us
look inward and seek the answer which only we ourselves can give.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA

FOURTH SUNDAY IN LENT MARCH 28, 1976

THE REV. RALPH C. LINK, PASTOR

MRS. EUGENE STEPHENSON, ORGANIST

MRS. CYNDIE SYBERT, JUNIOR CHOIR DIRECTOR

PATTY McWILLIAMS, DAN BOSKO - ACOLYTE

ORDER OF WORSHIP 11:00 A.M.

PRELUDE MUSIC: "BENEDICTUS" KARG-ELERT
"COME, YE BLESSED" WILSON

PLEASE REMAIN SILENT DURING ORGAN CHIMES

*PROCESSIONAL HYMN NO. 159 "OUR SINS, OUR BURROWS"

*ASCRIPITION - CHORAL AMEN

*EXHORTATION

*CONFESSION (IN UNISON) "HAVE MERCY UPON US, O GOD,
ACCORDING TO THY LOVING-KINDNESS; ACCORDING TO THE
MULTITUDE OF THY TENDER MERCIES BLOT OUT OUR TRANSGRESSIONS,
AND OUR SIN IS EVER BEFORE US. PURGE US AND WE SHALL BE
CLEAN; WASH US AND WE SHALL BE WHITER THAN SNOW. CREATE
IN US CLEAN HEARTS, O GOD, AND RENEW A RIGHTEOUS SPIRIT WITHIN
US. CAST US NOT AWAY FROM THY PRESENCE, AND TAKE NOT THY
HOLY SPIRIT FROM US. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

*PASTOR: "O LORD OPEN OUR LIPS."

*PEOPLES: "AND OUR MOUTH SHALL SHOW FORTH THY PRAISE"

*DOXOLOGY NO. 551

SCRIPTURE: I PETER 2: 1-10

HYMN OF THE MONTH NO. 129 "THOU DIDST TEACH THE THRONGING

*AFFIRMATION OF OUR FAITH (APOSTLES' CREED) PEOPLE"

*GLORIA PATRI

CALL TO PRAYER

PASTOR: THE LORD BE WITH YOU.

PEOPLE: AND WITH THY SPIRIT.

PASTOR: LET US PRAY.

PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY: "God's Morning"

BAPTISM OF INFANTS

CLARKE

ANTHEM: "IN PASTURES GREEN" JUNIOR CHOIR -
SOLD - LLOYD LINK

SERMON: "THE INHERITANCE: ADOPTION"

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION NO. 289 "SOLDIERS OF CHRIST, ARISE"

*BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE "TO GOD ALONE BE HIGHEST PRAISE" BACH

----- *CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY

THE CARL HOLLEFREUND FAMILY IN MEMORY OF "LOVED ONES"

SERVING AS USHERS TODAY ARE: DON KINGSLY, DARYL

TAIT, JOHN DREHER, GARY PENAR AND RICHARD MANDEL,

DEACON AND MRS. DONALD KENNEDY WILL REPRESENT COUNCIL

AT THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY MRS. VIRGINIA MANDEL,
MRS. MARTHA DEREWESKI AND JOODIE MARTE.

BAPTIZED TODAY: BRANDY LYNN HOLT - BORN FEB. 26, 1976

DAUGHTER OF MR. & MRS. PAUL HOLT. JUSTIN PAUL SHEPPECK

SON OF MR. & MRS. WILLIAM SHEPPECK - BORN NOV. 24, 1975.

TONIGHT - 6:30 - JUNIOR CHOIR PRACTICE.

TONIGHT - 7-9 YOUTH FELLOWSHIP

MONDAY - 7:00 - WOMEN'S FELLOWSHIP BOARD MEETING.

NEXT SUNDAY - (APR. 4) CONGREGATIONAL MEETING AFTER
CHURCH TO VOTE ON BILL OHL AS YOUTH DIRECTOR. THE
COUNCIL HAS RECOMMENDED THAT WE ELECT BILL TO CONTINUE
THROUGH THE YEAR AS THE YOUTH DIRECTOR AND DIRECTOR
OF CHRISTIAN EDUCATION.

TODAY IS ONE GREAT HOUR OF SHARING - IF YOU FORGOT YOUR
ENVELOPE, THERE ARE EXTRA ONES IN THE NARTHEX. THIS
WILL FINISH UP THE GIFTS TO OGMS TODAY.

MRS. EMMA HEGINBOTHAM WOULD LIKE TO THANK THE CONGREGATION
FOR FLOWERS, CARDS AND GET WELL WISHES AND
A SPECIAL THANKS TO REV. LINK.

MRS. EDWARD KING WOULD LIKE TO EXPRESS HER THANKS
TO THE CONGREGATION FOR THEIR PRAYERS AND CARDS FOR
MR. KING WHEN HE WAS A PATIENT AT ALLEGHENY GEN. HOSP.
IF YOU ARE INTERESTED IN HAVING A LILY FOR THE ALTAR
FOR EASTER - NOW IS THE TIME TO ORDER IT. THE LILIES
WILL ONLY BE \$3.25 THIS YEAR SINCE THEY ARE BEING
PURCHASED FROM SOMEONE DIFFERENT THIS YEAR. THEY
WILL HAVE AT LEAST THREE BLOOMS.

IF YOU KNOW OF ANYONE INTERESTED IN JOINING THIS CHURCH
LET SOMEONE IN THE OFFICE KNOW. PALM SUNDAY NEW
MEMBERS WILL BE RECEIVED.

ROBIN KRAVOR BIRTHDAY TOMORROW / WELCOME
BLDG PLANNING CESTA TONIGHT / VISITORS

"The Inheritance: Adoption"

x. 5:7a 3 I. 1m. U 2 M. 4 v. 211

(Illus. old savage)

G k 2 invites 2 tell specl peop 2 Him,
This inheritance thru Lov, they children 2 peop
is 2 abol old Cov-adopt Blievers fam of G.
This ster say churchs Asia Win, (etc) (etc etc)
Cra. 2=2 bod peop,mult,comm peop,nation
no just individ, but c mgreg-Ch Js Xp
1. rivilege, 2. Obedience 3. Possession
privilege entail diffi discip lif, 2 B mem a PRIVILEG
May ask why many no join, or sum joi'n no sum????
Answer=no count privilege 2 B member

(Illus. Jeth. Jh Conn)

Good few laffs,sum offend but it tru if member

Obedience: this 2 liv as G expect, it mean cum 2 partic
alv & works=cannot earn way, but work Bcuz luv Lord

(Illus old savage & Christianity)

Confut this man help us underst no keen ritual law,
restricts 2 B obedient

Others say: no work Bcuz salvation 2 no need,
(Illus football coach & tire players, fans need exor)

this tru ch 2day,

Then consid pd attend 2 number offic particips
we 3 small grp field struggle, & rest in stands eat
hotdogs & popcorn & no do nothing

G's strategy ~~xxx~~ no call 4 professionals 2 do work
But every 1 shud B doing cert tasks obligs

(Illus tribal chief Africa & good or bad Apians)

This truth we need, peop shud C G reflect livs
Then we possessed by G

" 1's lif Bcum realit wen activ seek liv as G want
Need 2 draw clos 2 G thru Word, read & meditate

" 2 Bcum strong prayer & convers with Him

" " sho luv 4 all His children

All this mean compl submission 2 Him

(Illus Abe Lincoln visit wounded)

This man no evade respons & sho possess by G

G want all this fom us & if we do:

If we count priv 2 B mems X's church

If we obed 2 how wud hav us liv

If let G possess us all say & do,

Then we can truthfully know the Inheritance of God,
as His adopted children.

"The Inheritance: Adoption"

Texts. Exodus 6:7a, And I will take you to me for a people.

1 Peter 2:9,10, But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness and into His marvelous light: which in time past were not a people, but are now the people of God.

(Read ~~verses~~ from Exodus).

God is speaking to the Israelites and telling them that they are to be a special people to Him. This is a part of the Inheritance He is giving to them, but it is contingent upon their keeping of the Covenant. They are His children, and will be His people if they keep the law. But we need to understand that with the advent of Jesus Christ, the law was abolished and people no longer needed to be slaves to that law or the Old Covenant. The New Covenant was established, and this was the adoption of the believer into the family of God.

This is what Peter is saying to the churches in Asia Minor as we read in the 9th and ~~verses~~ 10th verses of our Scripture for this morning. (Read these verses) Peter is telling the Christians of these individual churches that they are a special group of people. They are not just anybody, but they are now chosen, selected, and here is that thinking again, they have been brought from darkness to light. This then sets them apart. The Greek word for this special people is the word λαός, which means "a body of people, a multitude, the common people, a nation of people." Thus we see it is not only each person individually, but the group of people.

So if we look at it in this light we see that Peter is speaking to the Christians as a group, as a church, and individually on a one to one basis. As we look at what Peter had to say about this adoption by God, we can see that there are three main areas which are covered here. The first is ~~a~~ privilege. ~~obedience~~ The second is that being chosen requires obedience. ~~and~~ And the third is that being chosen means that a person is possessed by God.

To be chosen by God as one of His children, or as a son of God is a distinct privilege. It is something that entails a different kind of discipline of life than is engendered by the world in other areas. The reason why many, many more

people do not become members of the church is because they are not willing to accept the privilege of membership. And it is that, a privilege. In the Church Jesus Christ offers to each person the privilege of a new and better relationship with God. This is a responsibility that not every ~~member~~ one can bear, and even many who join the Church are willing to bear it. Have you ever analyzed why some people join the Church and then do not bother to come, except on special occasions or very sporadically? The answers may be varied, and can be very complex. But to make it as simple as possible to understand, those who are members and rather inactive, are people who do not count it a privilege to be a part of the chosen body of Christ.

(Illustration of Roman Catholic church in Conn. & paper sent to members). This may be good for a few laughs with some of the inactive members, and I am sure it would amount to a source of irritation for still others. But for those who do not count it a privilege to be a part of God's chosen group, it would simply be ignored and disposed of in the same way other sources of irritation are gotten rid of.

To be obedient as a member of God's select group is to live up to the fullest that God desires from His children. As a member of Christ's church we are to be active and to participate in its services and use our abilities for the Lord. We do this not because our salvation is based upon our works, meaning that we do not, ~~not~~ work our way to heaven. Nor can we earn it by working for it. But we labor in the Church because ~~not~~ of our love for the Lord, and for providing us with salvation.

(Illustration of savage warrior and too old to work as a Christian) The confusion of this man helps us to understand that it is not the keeping of a ritualistic set of laws, nor a conformity to certain restrictions that makes a Christian obedient to the Lord in His Church. But instead it is being an active participant in the affairs of the Church which shows our obedience. But there is another mistaken notion taken by others and that is the idea that since we do not work for our salvation it is not necessary to do any works at

all.

(Illustration of football coach & 22 tired men, ~ 40,000 in need of exercise) This is the state of affairs in most ~~most~~ of our churches today. ~~When we~~ When we consider the paid attendance to the number of actual participants we often see a small group of workers struggling on the field while the rest of the congregation is on the sidelines eating hotdogs and popcorn.

The strategy which God has for His program does not call for only professionals to do the job, but for everyone to do a certain job or task.

(Illustration of Tribal chief in Africa telling tribe if not better by being Christians, then they could not become Christians).

What he was saying was a basic fact of Christianity. This fact is that being a Christian and a member of the Christian community should make us live in such a way that the world can see God in our lives. And they should be able to see God in us individually, as well as when we meet collectively. If this is true, then there is evidence of God's people being possessed by God.

This type of life becomes a reality when we actively seek to live life as God has set it forth to be lived. This means a new and stronger desire to improve our selves, and in particular to improve how we live. We need to be drawing closer to God through the reading and meditating upon His Word. We need to be conversing with Him in prayer. We need to be showing our love toward all of His children regardless of how they may treat us. It means a complete submission of our wills to His will.

(Illustration of Abraham Lincoln and visiting wounded and dying).

Here was a man who did not attempt to evade responsibilities, and who made himself available to the needs of others. Mr. Lincoln showed by his life, a possession by God which few presidents have shown.

Thus if we count it a privilege to be a member of Christ's Church, and we are obedient to ~~what~~ how He would have us live, and if we let God possess us in all we are and do and say; then we can truthfully know the Inheritance of God as His adopted children.

"The Inheritance: Shepherd"

Text: Jn 10:11, I AM THE GOOD SHEPHERD: THE SHEPHERD GIVES LIFE TO HIS SHEEP
v. p. Jn 10:11-18

(Read Text)

Js made statement & then explain in detail
to say, "I have good news & bad news"

1st bad news vss 12,13,
Webster=1 who only works for wages pd, a pers who will
follow any1 orders for pay, a mercenary

Js say good sheeps & bad sheeps

bad sheeps only hired help

Js describe danger to sheep: wolves, wild animals
sheep reasons for sheep had shown proof what happen them

(script illustrations)

ireland no do job as real sheep & this Js say
to him Good 1 is= sheep know flock & they know Him &

she lay down life for sheep vs-14.

Dr. Johnson book Land & Book tell sheep stories, & 1
about sheep 3 Bedouin robbers hack pens in flock sheep

Js say literal truth about shepherding,

he almost born 28 sheep, he tends as soon old enough

He knew sheep by name

(Illus. cottish shepherd & names of sheep)

This Good they Js speak about

when make comparison between good & false & diff

Js then tell other sheep vs 16

that say-Jews no have exclusive sheepfold, but one of other
he speaks Gentiles & that you & me

Prob another reason well disliked

Jews were exclusive & believe market corner with Messiah

Js speak other sheep given salvation He could not be

the Messiah

but can understand that Js say & make provision for those

who can & Him, who outside Jewish fold

(Illus. Merton Young missionary to Indians Saskatchewan)

Vividly show what try to say,

Js identify as good sheep & as such provide leadership flock

Equally important fact he spoke of to sheep others

Besides the Jews.

Thus now a unique relationship founded by Js Christ.

He gives man kind the Inheritance from God,

as established through Him, the Shepherd.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA

MARCH 31, 1976

THE REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
PATTY McWILLIAMS, DAN BOSKO - ACOLYTES

ORDER OF "ORSHIP 11:00 A.M.

PRELUDIE MUSIC: "BEHOLD THE LAMB OF GOD" HANDEL
"PASTORALE IN C" WELY

SILENT MEDITATION

*PROCESSIONAL HYMN No. 467 "I LOVE TO TELL THE STORY"

*ASCRIPTION - CHORAL AMEN

*INVOCATION

SCRIPTURE: JOHN 10: 11-18

*GLORIA PATRI

EVENING PRAYER AND CHORAL RESPONSE

OFFERING

OFFERTORY "GENTLE SHEPHERD" BLAKE
HYMN No. 466 "HE LEADETH ME"

SERMON: "THE INHERITANCE: SHEPHERD"

*HYMN No. 472 "WHAT A FRIEND WE HAVE IN JESUS"

*BENEDICTION

*THREEFOLD AMEN

*POSTLUDE "POSTLUDE IN G" READ

----- *CONGREGATION STANDING -----

I KNOW OF ANYONE WANTING TO JOIN THE CHURCH -
PLEASE CONTACT THE PASTOR OR SECRETARY OR PUT A SLIP
IN THE OFFERING PLATE. NEW MEMBERS WILL BE TAKEN IN
ON PALM SUNDAY.

GOOD FRIDAY BREAKFAST FOR MEN - 6:00 A.M. - YMCA -
J. WALTER HARMON AND KENNETH WEITZEL HAVE TICKETS
FOR \$1.50 - THE REV. C. KENNETH HALL WILL BE SPEAKER.

GOOD FRIDAY BREAKFAST FOR WOMEN - 7:30 A.M. - YWCA
AUDITORIUM - GUEST SPEAKER: REV. EDGAR R. JONES FROM
PITTTS. THEOLOGICAL SEMINARY. "THE MODERN AND THE
MIRACULOUS" SPECIAL MUSIC BY MRS. PAUL HOBAUGH, ORGANIST;
YWCA GOLDEN AGE CHORUS; HILL UP BELL CHOIR - \$1.00
RESERVATIONS ARE REQUIRED - CALL BEFORE YOU ARE DISAPPOINTED
"D CANNOT GET TICKETS.

"The Inheritance: Shepherd"

Text: John 10:11, "I AM THE GOOD SHEPHERD: THE GOOD SHEPHERD GIVES HIS LIFE FOR HIS SHEPHERD."

Scripture: John 10:11-18

(lead text). XXXXXXXXXXXXXXXXXXXXXXXX
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XXXXXXXXXXXXXXXXXXXXX
XXXXXX

Jesus made this statement first. Then He began to explain this to them in a bit of detail. But perhaps to put it in terms which we can understand better, He was saying, "I have some good news, and I have some bad news." "First the bad news." (Read vss 12,13.). Jesus was speaking of someone who worked for pay. The dictionary identifies the word hireling, which is what is used in these verses, as one, "who only works for ~~maxx~~ the wages he is paid;" and, "a person who will follow anyone's orders for pay, a mercenary." So Jesus is saying there are good shepherds and there are bad shepherds. But the bad shepherds cannot really be identified as a shepherd, since they are only the hired help. The person identified as the shepherd is the one who owns the flock. ~~Maxx~~
Jesus is making a distinction here between those who only work at the job as a shepherd, and those who really are shepherds.

Jesus is describing in very real terms the dangers of being a shepherd in Palestine. There was always the very real and present danger of wolves, and the separation of shepherd and hired worker took place when the flock was in danger. The shepherd was absolutely responsible for the sheep. If anything happened to them, he had to produce visible proof that what took place was not his fault. ~~xxxxxxxx~~ He had to show something left over from the sheep as proof of how the animal had died. Amos tells a portion of this when he uses the ~~xxxxxxxxxx~~
~~what~~~~xxxx~~ shepherd ~~xxxxxxxx~~ duties of a shepherd as ~~xxx~~ an illustration in Amos 3:12, "As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear." The Mosaic law had a provision in it that a person taking care of

sheep or livestock had to produce a portion of it as proof it was killed and thus he did not have to replace it. We read this in Exodus 22:13, "If it be torn in pieces, then let him bring it for witness and he shall not make good that which was torn." This way the shepherd showed that he was unable to prevent the death of the animal. David told Saul how he had battled both lion and bear when tending his father's sheep. And Isaiah speaks of a group of shepherds banding together and going out after a lion who was killing sheep.

So what Jesus is striving to convey is that a person who is merely at the task of tending sheep strictly for the pay, is not going to do the same job as the real shepherd who owns the flock.

Then Jesus says, "Now the good news." The good news is that the shepherd knows his flock, and the flock know him, and if necessary the good shepherd will sacrifice his life for the sheep.

A Mr. Thomson who studied Palestine fairly thoroughly and who wrote a book entitled, "The Land and the Book," wrote how the shepherds were very active in protecting their flocks. He told of one shepherd who fought with 3 Bedouin robbers between Tiberias and Tabor, and he was hacked to pieces among the sheep he was defending. So what Jesus was saying was a literal truth about sheepherding. A real shepherd was one who was almost born to be a shepherd. He was sent out with the flock as soon as he was old enough to go. He knew the sheep very often by name.

(Illustration of Scottish shepherd and knowing his sheep.)

This was the good shepherd which Jesus was speaking about. But when we compare this shepherd with the false shepherd, we see that he was in it for reasons of benefits, or security, or whatever he could get out of it. But he was not about to lose his life for one of those stupid sheep entrusted to him. So then we have the comparison Jesus was trying to make.

But Jesus continues on with these thoughts and tells of other sheep, vs 16. What He was saying to them was that this sheepfold was not exclusively for the Jews, but was open to other people as well. And when He said that He had other

sheep which were not of this fold, He was speaking about the Gentiles. That means you and me. This is probably another reason why He was so well disliked. The Jews were an exclusive people, and they believed they had the market cornered with the Messiah. And so when Jesus began to speak of coming to provide salvation for others, and in particular Gentiles, ~~why~~ why then He couldn't be the promised Messiah.

But we can understand from what Jesus is saying that God is making provision for those who would come to Him, and who are outside the Jewish fold.

(Illustration of Egerton Young, missionary to Indians in Saskatchewan)

I think this shows very vividly what I have been striving to express. Jesus identified Himself as the Good Shepherd, and as such was striving to prove His leadership of the flock of God. But equally important was the fact that He spoke of being the Shepherd of others besides the Jews. Thus a new and unique relationship was founded by Christ. He was giving to mankind The Inheritance from God, as established through Him as the Shepherd.

"The Inheritance: Restoration"
Song: John 11:14-27
John 11:14-27
John 11:25-26

John 11:14-27
John 11:25-26
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ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA

APRIL 7, 1976

THE REV. RALPH C. LINK, PASTOR

MRS. EUGENE STEPHENSON, ORGANIST

MR. RALPH COOPER, CHOIR DIRECTOR

BRENDA MARBURGER, RICKY VINROD - ACOLYTE

ORDER OF WORSHIP 7:30 P.M.

PRELUDE: "SONGS IN THE NIGHT" LORENZ

SILENT MEDITATION

*PROCESSIONAL HYMN No. 239 "ASK YE WHAT GREAT THING I KNOW"

*ABSCRIPTION - CHORAL AMEN

*INVOCATION

SCRIPTURE: JOHN 11:14-27

*GLORIA PATRI

EVENING PRAYER AND CHORAL RESPONSE

OFFERING

OFFERTORY "O THOU WHO MAKEST SOULS TO SHINE" ARR. ENDER

HYMN NO. 252 "TAKE THOU OUR MINDS, DEAR LORD"

SERMON: "THE INHERITANCE: RESTORATION"

*HYMN NO. 481 "DAY IS DYING IN THE WEST"

*BENEDICTION

REFEED AMEN

*POSTLUDE "RETROSPECTION" ASHFORD

*CONGREGATION STANDING -----

GOOD FRIDAY BREAKFAST FOR MEN - 6:00 A.M. - YMCA -

J. WALTER HARMON AND KENNETH WEITZEL HAVE TICKETS

- \$1.50 - THE REV. C. KENNETH HALL WILL BE SPEAKER.

GOOD FRIDAY BREAKFAST FOR WOMEN - 7:30 A.M. - YMCA AUDITORIUM - GUEST SPEAKER: REV. EDGAR JONES FROM PITTS. THEOLOGICAL SEMINARY. "THE MODERN AND THE MIRACULOUS" SPECIAL MUSIC BY MRS. PAUL HOBAUGH, ORGANIST; YMCA GOLDEN AGE CHORUS; HILL U. P. BELL CHOIR - \$1.00 RESERVATIONS ARE REQUIRED - CALL BEFORE YOU ARE DISAPPOINTED AND CANNOT GET TICKETS.

EW MEMBERS WILL BE RECEIVED ON PALM SUNDAY.

"The Inheritance: Restoration"

Text: John 11:25, Jesus said unto her, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die."

Scripture: John 11:14-27

We have now come to another very important parts of God's Inheritance for mankind and this was given again through Jesus Christ. In our scripture for this evening Jesus speaking to Martha states something which is utterly foreign to her and has eluded even the smartest minds in the world. What He states can only be understood and comprehended by someone who is thinking along spiritual lines, whereas most people think in intellectual terms.

But before we expound what He said perhaps we need to backtrack in the chapter and look at what was taking place. In the portion of scripture we read Jesus begins by telling them that His friend Lazarus is dead. The scripture preceding this tells of Lazarus being sick and word being sent to Jesus about this. He explains in vs 4, that there was a purpose in mind for this illness. In vs 6 almost sounds as though Jesus waited deliberately to be certain that Lazarus would die so that He could perform the feat He had intended. So He informs His disciples that He is going back to Judea and they question His thinking along these lines. In vs 11 He tells them that Lazarus is dead, but they think He is speaking of resting since He uses the term sleeping. They in turn question that since Lazarus is sleeping he is gaining his strength back, and it is at this point that Jesus must tell them frankly and sincerely that Lazarus is not asleep, but He is instead dead.

He explains that because He was not there, they would be able to see the power of God, vs 15. And so He arrives and finds that Lazarus has been dead for 4 days. Somehow or other Martha felt that had Jesus been there her brother would not have died, and she says as much to Him, vs 21,22. She acts like she is half expecting a miracle in vs 22.

His words of reassurance to her are that Lazarus will rise again, vs 23. She answers Him in a rather classical way vs 24, and I am sure that some of it really loses its true meaning in being translated. She probably answered, "Oh sure, he's goin' to rise again. What do you think? I am believing this?"

He is going to rise at the final resurrection if there is one."

Now at this point that we need to look at how the Jews felt and believed about life beyond death. The scriptures in the Old Testament are full of references to their beliefs.

(Illustrations of scriptures about this, Barclay, Daily Study Bible, Jn Vol 2, 102) And so it is at this point that ~~xxxhearxanthemadix~~ Martha and the others assembled hear the words that were to break forth upon them like a bolt of lightning. This ~~xx~~ particular event took place approximately one week before He was crucified, died and rose himself from the grave. It is at this point that Jesus stands on the threshold of performing the greatest feat He has ever performed. But it is these words which stand out in this incident. The incident itself although spectacular, is anticlimactic.

He is saying I am that which comes back to life, I am life period. He that sincerely accepts me for what I am, even for all intents and purposes He is dead in his sins, hopelessly lost in life, he is going to live. And whoever is living and being a follower of mine shall never die. He did not mean they would not taste death, but that for them there was life promised and prepared and death was merely a ~~ssain~~ from one room to another.

(Illustration of Tokichi Ishii criminal and murderer)

Here is an example of restoration which takes place through Christ. This is what Jesus was talking about. A once hopeless life is suddenly made hopeful. A once wasted individual is suddenly a worthwhile creature. But it need not always be this dramatic and sudden. It can happen in small ways too where a person realizes that life lived beyond what God would have for us is pointless, ~~andxromtheekruningxarnnukxandvpx~~ It is at this point that perhaps that person is pointed to the Saviour and what He did for mankind. This is what God is saying when He spoke to the Israelites and said, "I will save you, I will redeem you and so on." It is also what Jesus is reiterating when He says, "I am the ^{our} resurrection and the life." This is ~~gods~~ Inheritance, through the Restoration brought about by Jesus Christ.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA

FIFTH SUNDAY IN LENT APRIL 4, 1976

THE REV. RALPH C. LINK, PASTOR

MRS. EUGENE STEPHENSON, ORGANIST

MR. RALPH COOPER, CHOIR DIRECTOR

BRENDA MARBURGER, RICKY VINROE - ACOLYTES

ORDER OF WORSHIP 11:00 A.M.

PRELUDI MUSICI: "JESUS, WORD OF GOD INCARNATE" MOZART
"O DIVINE REDEEMER" GOUNOD

PLEASE REMAIN SILENT DURING ORGAN OR MELODY

*PROCESSIONAL HYMN No. 272 "LOVE DIVINE, ALL LOVES
EXCELLING!"

*ABSCRIPTION - CHORAL AMEN

*EXHORTATION

*CONFESION (IN UNION) "ETERNAL GOD, HOW OFTEN WE HAVE
PRAYED FOR THE COMING OF THY KINGDOM, YET WHEN IT HAS
BOUGHT TO COME THROUGH US WE HAVE SOMETIMES BARRED THE
WAY; WE HAVE WANTED IT TO COME IN OTHERS, BUT NOT IN OUR
OWN HEARTS. WE FEEL IT IS WE WHO STAND BETWEEN MAN'S NEED
AND THEE; BETWEEN OURSELVES AND WHAT WE MIGHT BE; AND WE
HAVE NO TRUST IN OUR OWN STRENGTH, OR LOYALTY, OR COURAGE.
O GIVE US POWER TO LIVE THY WILL, AND SEEK THY KINGDOM
FIRST OF ALL. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

PASTOR: "O LORD OPEN OUR LIPS.

PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE
*DOXOLOGY No. 551

SCRIPTURE: LUKE 1: 67-80

HYMN No. 153 "A-LAB! AND DID MY SAVIOUR BLEED"

*AFFIRMATION OF OUR FAITH (APOTLES' CREED)

*GLORIA PATRI

CALL TO PRAYER

PASTOR: THE LORD BE WITH YOU.

PEOPLE: AND WITH THY SPIRIT.

PASTOR: LET US PRAY.

PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY: "MELODY IN G"

STICKLES

ANTHEM: "COULD YE NOT WATCH WITH ME?" HAMBLEN

Solo - DICK BARTON

SERMON: "THE INHERITANCE: REDEMPTION"

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION No. 462 "JESUS, KEEP ME NEAR THE
CROSS"

*BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE: "RIGAUDON"

HEGARTY

----- *CONGREGATION STANDING -----
THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY
CAROL NOEL TO THE "GLORY OF GOD"

SERVING AS USHERS TODAY ARE "ALLEN BOTACCHI, JOHN
REDMAN, DAN BOSKO, ROBERT KNAUER, CHARLES PEVAR.
MR. & MRS. WILLIAM THOMPSON WILL BE THE GREETERS AT
THE DOOR TODAY.

THE ATTENDANCE LAST SUNDAY WAS 273.

NURSERY WILL BE PROVIDED TODAY BY: MRS. ISABEL
HOCKENBERRY, MRS. DR. RENSEL AND SHELLY HOCKENBERRY.

TONIGHT - 6:30 - YOUTH CHOIR REHEARSAL.

TONIGHT - 7-9 - YOUTH FELLOWSHIP MEETING.

MONDAY - 8:45 - VOLLEYBALL

MONDAY - 7:30 - WOMEN'S MARY PRUSH CIRCLE MEETING.

MONDAY - 12:00 P.M. - STEWARDSHIP TASK FORCE MEETING
HERE.

WED. - 7:30 - LENTEN SERVICE - COUNCIL MEETING.

THURS. - THE NEWSLETTER WILL BE PUBLISHED - PLEASE
HAVE ALL MATERIAL IN BY WEDNESDAY.

THURS. - 7:00 - BIBLE STUDY IN THE UNDERCROFT.

FRI. - 6:30 - A.R.C. CLASS - SPAGHETTI DINNER - PRICE
IS \$1.75 - RESERVATIONS DUE TODAY. CONTACT EVELYN
KENNEDY IF YOU ARE INTERESTED IN ATTENDING.

OUR SINCERE SYMPATHY IS EXTENDED TO FAMILY AND FRIENDS
OF MRS. RALPH DREHER (AMELIA) WHO PASSED AWAY THIS
WEEK.

THIS IS THE LAST TIME YOU CAN SIGN UP FOR LILIES.
PLEASE CONTACT BEA IN THE OFFICE IF YOU ARE INTERESTED.
THE PRICE IS \$3.25.

FAITH TO FAITH PROGRAM WILL BEGIN TUES. APRIL 20 -
DETAILS WILL BE ON THE BULLETIN BOARD.

GOOD FRIDAY BREAKFAST FOR MEN - 6:00 A.M. - YMCA -
J. WALTER HARMON AND KENNETH WEIZEL HAVE TICKETS.

BREAKFAST FOR WOMEN - 7:30 A.M. - YWCA - SPECIAL
MUSIC - SPEAKER - REV. EDGAR R. JONES - RESERVATIONS
MUST BE MADE IN ADVANCE.

"The Inheritance: Redemption"
Ex. 6:6c, I WILL REDEEM YOU WITH A STRETCHED OUT ARM,
Scripture: Luke 1:67-80

(Re TEXT)

G say add 2 Inherit dimension of REDEMPTION
2 Redem is to purchase back, 2 recov by pay fee.
As u in Ex has 2 do G redeem peop from Egyptians
But we G thru OT G do this & cum 2 NT & morn Scripture
Luk giv acct birth Jn Bap & dedic in Temp & read
prophecy of Zacharias concern child
Zach said by Jn Bp say vs 57-58

This declar thru this birth 1 is 2 cum after,
It's proms 2 Moses & Isites & deliv from Egypts had
been completely fulfilled
Men think this, cannot help & overwhelm by G provis
2 G this must underst REDEMPTION & wat mean scrip
REDIM=3 Gr words

1. ~~SLAVE=buy in market place, like food, cloth, slave~~
~~slaving of & sale in market~~
In this sense man look at 3 slave sold under sin
Kno this better if u how G prom deliv peop
Men G say, ~~we~~ we say purchase release as shav Egypt
but also kno His proms 2 3rd, 4th gener thoz luv dim
& no surpr wen Isites & captiv again again & He
Redeem wen turn 2 dir

Cum 2 NT & G burden 4 mankind great & G must purchase
thus Js Xp bought & purchas mankind marketpl
We hot paid 4, a slav 2 sin end wen accept gift G free

2. ~~SLAVE=buy out of market, tak & remov from furth
sale, 2 elimin from & sold again, 1 shot deal no repea~~
(Illustration Richard lion hearted)

3. ~~SLAVE=buy out of market, tak & remov from furth
sale, 2 elimin from & sold again, 1 shot deal no repea~~
(Illustration Richard lion hearted)
... did thru sacrif Js Xp,
tremend pric pay 4 sin & remov from marketpl of
thoz who accept this gift

3. LUMBO=2 release 4 a price, 2 ransom, redeem, liberate,
release

Commonly used 2 indicate release of slave
(Illustration other hen, chicks saved by mother body)
This good illus wat 3 do 4 mankind thru suff/death
Js Xp

We cover us, all who cum 2 Him cover by sacrif,
then go out free from sin
His INNOCENCE giv by G in form of INNOCENCE

"The Inheritance: redemption"

Exodus 6:6c, I WILL REDEEM YOU WITH A STRETCHED OUT ARM, AND MY GREAT JUDGEMENTS
Scripture: Luke 1:67-80

(Read Text). God is saying that He is adding to His Inheritance the dimension of redemption. To redeem something is to purchase it back, to recover by paying a fee. Used strictly in the context of the book of Exodus it has to do with the actions taken by God to redeem His people from the Egyptians. But using this ~~markise~~ portion of the 6th verse as a promise and following it through all of the history of the Israelites we come to the scripture for this morning.

Reading in the Gospel of Luke the account of the birth of John the Baptist and his dedication in the Temple we read the portion which tells of the prophecy of his father Zacharias. ~~Zacharias~~ concerning this child. Zacharias under the guidance of the Holy Spirit says, "Blessed be the Lord God of Israel; for he hath visited and redeemed His people." By this he is declaring that through this birth and the one to follow very shortly, God's promise to Moses and the Israelites long before they were delivered from the Egyptians had been completely fulfilled. Zacharias goes on to say how John will prepare the way of the Lord Jesus thus fulfilling those other portions of prophecy.

Now when we realize what is being given by God and how it all came about in His plan we cannot help but be overwhelmed by the provision of God for mankind. But in order to understand the full implications of redemption, we need to see just what is meant by it in Scripture.

The word redemption as found in the New Testament is to be found in 3 distinct Greek words. The first word ~~AIGRASQ~~ which means to buy in the market place. It has to do with buying something such as food or clothing, or a slave. Something that is offered for sale in the market. Using it in this sense man is looked upon as being a slave sold under sin. We can understand it better if we think of it in the context of how God promised to deliver His people. When He said, "I will redeem you with a stretched out arm," He was saying that He was going to purchase their release as slaves to the Egyptians. But we know that His promises were to be granted to the third and fourth generations of

those who loved Him. And so it is no real surprise that when the Israelites were once again taken into captivity and they turned to God that He delivered them from that bondage as well. But as we come to the New Testament and especially the arrival of Jesus Christ, we see that God's burden for the sins of mankind is still great. In order to bring mankind into a proper relationship with Him, and make it possible that man could be forgiven for his sin, God had to purchase the individual. Thus when we speak of redemption through Jesus Christ we are speaking of being bought in the market place of life. We have been paid for, and our slavery to sin is ended when we accept this gift God has freely given.

The second word for redemption is, "EXIGURAZO", which means "to buy out of the market, to take it and remove it from further sale. To eliminate it from being sold again." This speaks of the finality of this redemption. Meaning that it was a one shot deal, never to be repeated again. ~~Thinks~~

(Illustration of King Richard the Lion Hearted)

This is what God did for mankind through the sacrifice of His Son Jesus Christ upon the cross. It was a tremendous price to pay to take the commodity of sin ~~xxxxtakx~~ off the marketplace of the lives of those who accept this gift.

The third word is, ~~xxxx~~ "INDEPO," which means "to release for a price, to ransom, to redeem, deliver, liberate." This word was used commonly to indicate the release of a slave.

(Illustration of The Mother Hen, & chicks saved by the body of mother)

I believe this is what God ~~xxx~~ did for mankind in the ~~xxxx~~ suffering and death of His Son Jesus Christ. He paid the price and all who come to Him are covered by His sacrifice and go out free, from sin.

This is the Inheritance given to us by God in the form of Redemption.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA

PALM SUNDAY APRIL 11, 1976

THE REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
BRENDA MARBURGER, RICKY VINROD - ACOLITES

ORDER OF WORSHIP 11:00 A.M.

PRELUDE MUSIC: "HOSANNAH" DUBois
"THE PALMS" FAURE

*PROCESSIONAL HYMN No. 135 "ALL GLORY, LAUD, AND HONOR"

*ASPIRATION - CHORAL AMEN

*EXHORTATION

*CONFESION (IN UNISON) "O LORD, WHOSE WAY IS PERFECT,
HELP US, WE PRAY THEE, ALWAYS TO TRUST IN THY GOODNESS;
THAT, WALKING WITH THEE AND FOLLOWING THEE IN ALL
SIMPLICITY, WE MAY POSSESS QUIET AND CONTENTED MINDS, AND
MAY CAST ALL OUR CARE UPON THEE, FOR THY CAREST FOR US;
FOR THE SAKE OF JESUS CHRIST OUR LORD. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

*PASTOR: TO LORD OPEN OUR LIPS.

*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551

SCRIPTURE Hebrews 11: 8-16

HYMN No. 138 "WHEN, HIS SALVATION BRINGING"

CALL TO PRAYER

*PASTOR: THE LORD BE WITH YOU

*PEOPLE: AND WITH THY SPIRIT

*PASTOR: LET US PRAY

PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY "ADORATION" WELV

THE RITE OF CONFIRMATION: THE CHARGE: THE VOWS:

*THE APOSTLES CREED, (CONGREGATION AND CONFIRMANDS)

THE SACRAMENT OF BAPTISM BRAD AMOS

THE CONFIRMATION PRAYER: THE CONFIRMATION

THE RECEPTION OF ADULT MEMBERS

ANTHEM: "HOSANNA" BY HAMBLEN - SOLO - MRS. VON MALONEY

PRAYER: "THE INHERITANCE: HOME"

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION No. 136 "HOSANNA, LOUD HOSANNA!"

*BENEDICTION AND THREE FOLD AMEN

*POSTLUDE "FANFARE FOR A FESTIVAL" DILLON

- - - - - *CONGREGATION STANDING - - - - -

THE PALMS HAVE BEEN PLACED ON THE ALTAR IN MEMORY OF

Mrs. & Mrs. JOHN J. SWEENEY BY THE ALVIN TAIT FAMILY.

YOU ARE WELCOME TO HAVE THEM AFTER THE SERVICE - THE

USHERS WILL PASS THEM OUT.

SERVING AS USHERS TODAY ARE: *WALLY FEDER, JOHN SNOW,
MONT MACKINNEY, HERR SHEARER, STEVE VARGO.

DEACON AND MRS. EARL WOGAN WILL REPRESENT COUNCIL AT
THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY: TOM AND JUDY /
MASSART, DORIS ZAVACKY AND LYNN BOJKO.

THE ATTENDANCE LAST SUNDAY WAS 237.

WE WELCOME THE FOLLOWING PERSONS INTO OUR CHURCH

FELLOWSHIP TODAY.

BY CONFIRMATION: BRAD AMOS

PATTY BABEHOME DARRYL MASTER

GREG BOJKO SHARI McBRIDE

ROGER DAIBIS BRUCE McGREGOR

RANDY DELLEN CHRIS PRABE

SCOTT FENCIL LORI SHEARER

JUDY FERREE MARCI SHEPECK

PAM FRY STEVE SMITH

JOOTIE MARTE PAULA STEPHENSON

DAVID VENSEL

LETTER OF TRANSFER:

EDWARD H. WALKER

PROFESSION OF FAITH:

MRS. ELLEN MAY GAMBLE

MRS. ISABEL HOCKENBERRY

WILLIAM B. HOCKENBERRY

MRS. LILLIAN KRADEL

Lewis Kradel

Mrs. Doris Wilson

CHARLES WILSON

Mrs. Gloria Nagy

TONIGHT - 7-9 - YOUTH FELLOWSHIP

WE WISH TO THANK THE WOMEN'S FELLOWSHIP FOR THE FLOWERS
FOR THE CONFIRMANDS TODAY.

TUES. - 8:00 - BASKETBALL.

HOSPITALIZED: MRS. MILDRED BROWN, MRS. RALPH INNETT,

MRS. HELEN DICKSON, MRS. GRACE RIDDELL

"The Inheritance: Home"

Texts: Exodus 6:8a, AND I WILL BRING YOU IN UNTO THE LAND CONCERNING WHICH I DID SWEAR TO GIVE IT TO ABRAHAM, TO ISAAC, AND TO JACOB.

Hebrews 11:16, BUT NOW THEY DESIRE A BETTER COUNTRY, THAT IS, AN HEAVENLY: WHEREFORE GOD IS NOT ASHAMED TO BE CALLED THEIR GOD: FOR HE HATH PREPARED FOR THEM A CITY.

Scripture: Hebrews 11:8-16

God promised another unique promise to the Israelites xxxx when He said in the beginning of the 8th verse of the 6th chapter of Exodus, (read Ex. Text). He was speaking here of an earthly home for them. A place they could call their own. A land they could use to pasture their flocks and livestock. A place in which they could stretch out and grow and expand. A land good for the raising of children as well. This was to be the heritage that God was going to give to the Israelites and it was a portion of the fulfillment of the prophecy He made to Abraham and the others who had come before Moses.

Thus it is that when we read in the very familiar chapter of faith, chapter 11, in the book of Hebrews that the author is pointing out the promises of God as fulfilled through the lives of those people of faith. Among them of course and heading the list is Abraham. That we read as scripture speaks to the faith of this great patriarch and how he lived to see the inheritance promised from God. But instead of seeing the earthly home promised by God, he instead was able to see the spiritual or heavenly home ~~promise~~ instead. He was looking for a city on earth and instead saw the city in heaven. This is what the author of Hebrews is telling us in the 16th verse, (read this). So once again, something that was thought of in the physical sense, takes on the spiritual quality instead.

The Patriarchs lived as nomads, and they never lived a settled life in a settled land. They were constantly on the move and as a result were strangers in strange lands. The Greek word used for them was ~~xxxxxx~~ ξένοις which was an alien, a stranger living in a strange land. ξεπ: a person who had a permanent home somewhere else.

(Illustration of little girl having a home, but not a house to put it in).

This is the plight of the believer. We have a home and it awaits us. But we cannot move there until God calls us. And so when God calls His children 

to that heavenly home, we are merely fulfilling over and over again the promise He made to Moses and the Israelites, "And I will bring you in unto the land concerning which I did swear to give it to Abraham, to Isaac, and to Jacob."

But also involved in this is the vision which Abraham and Moses had. They could see beyond the promise that God was in control. They were stirred by the idea of new ideas, new areas, new things. They were not content to stop and become stagnant. Their thoughts and ideas were ever fresh and new! In commercial flying there is a term used and it is, "The point of no return." This simply means that at a certain point in the flight, the aircraft reaches a point where it cannot turn back if there is trouble or problems with the flight. It means that there is not enough fuel to turn back to the original airfield, and so it must either continue on to its ~~desirable~~ destination, or land at another field. We who call ourselves Christians must think of life in these terms. We are on a course being steered and led by God. The temptation is always there to stop where we are. To turn back because it is easier. But we must instead realize that with just a little more effort, a little more praying, a little more trust in God, makes realities come true. Our course is plotted and even though we may not know the final point of arrival, we must continue on secure in the promise of God that He is leading us home.

(Illustration of Abraham Lincoln going home)

Mr. Lincoln had visions and dreams of going back home to Illinois, but instead he went home to be with God. We may look upon this as a tragedy in one sense, yet in another he did indeed go home. And this is what we all need to realize, that God has promised a home for each of us as a part of the inheritance from Him. It is a home that we cannot inherit here, but it is a home promised at the end of this life. And this should be the joy that rings in our hearts on this day we acclaim as the day in which Christ was acclaimed as the promised one, who have committed our lives to Him that to each of us is the promise from God that He will bring us into that land promised of old.

"The Inheritance: Path"

Texts: John 14:6a, "I am the way;"

Ephesians 3:18, "For through Him we both have access by one Spirit unto the Father." In the 6th verse of the very familiar 14th chapter of the Gospel of John, Jesus states three more very definite "I Ams" which each add a new dimension to the Inheritance from God to mankind. He says, "I am the way, the truth, and the life." Tonight we will deal with "The Way," and the next two nights we will deal with the other two words.

When Jesus said He was the way, He had a very definite idea in mind, which He was striving to convey to His followers. And in conjunction with this we read from our Scripture Paul's letter to the Ephesians, and his thinking along the lines that both Jew and Gentile are one in Christ. He says, (read verse 18).

Now here we have two ~~very~~ thoughts which are speaking to the same issue.

When we speak of the word Way, as used by Jesus, we need to understand what He is actually saying. There are several ways to use the word "Way" and we need to look at the word from the standpoint of Scripture. So here are a few instances in which the word is used, and these are from the New Testament. The Old Testament uses this word in the same way, but just for our use tonight we will refer to the word as used in the New Testament Church.

(Illustrations of the use of the word, "way.")

Well in this context then, the word ~~means~~ means a road, or a path. Do we not in our modern language use the phrase someone got in the way, thereby using the word in the context of a path being obstructed? So taking it one step further, when Jesus said, "I am the Way," He was actually saying, "I am the path, or the road, or the trail." He was signifying that He represented a means of getting from one point to another which is what a path or a road naturally does.

The early Christians ~~were~~ called, "Followers of the Way." A special edition of the Living Bible for young people is entitled, "The Way." Thus we can see that what Jesus was striving to convey has been incorporated into the Church. Now that we have determined that "the way," is actually a road or a "path," we obviously must answer the question, "The path to where?" And of course the

answer is, "The path from Jesus Christ to God." Jesus indicated quite often in His ministry that His purpose in life was to bring people closer to God. He made it apparent in the latter days of His ministry that this was to be the end result of His life lived among these people. So it is at this point ~~that~~ in the 14th chapter of John that Jesus is giving some last minute teaching and instructions to His disciples and followers. But it was also apparent to Jesus that much of His teaching and instructions, had fallen on deaf ears. He realized that only after He had done some very visible things in the next few days, that they would understand the message He was trying to convey.

Suppose you were in a strange town and you needed directions to a certain point in that town. You ask a person standing on a street corner and he tells you, "Take the first street to the right, then at the second light turn left. Follow that street for two blocks, then make another left, and then at the next intersection turn right, and the building is the fourth one on the left hand side of the street." I am sure that by the time you made the first turn, you would be hopelessly lost in that town, unless of course you wrote the directions down. But suppose the person you ask for directions says to you, "Follow me and I will take you right there." In this particular incident that person who is guiding us is "The Way." This is what Jesus does for us. He not only gives us the exact directions how to get there, but He takes us by the hand and leads us. He walks with us; He guides and directs us personally each day. He does not simply tell us about the way; He is the Way.

(Illustration of man in Scotland told about heaven when asking directions). This is what each of us need to know in our lives, as well. We seek directions for our lives daily as we live this life. But we also need to know the directions for our destination after this life. This can only be settled by each one of us in our lives, by taking the path so freely offered by Jesus Christ. This too is an important point in our inheritance from God.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA

MAUNDY THURSDAY APRIL 15, 1976

THE REV. RALPH C. LINK, PASTOR

Mrs. EUGENE STEPHENSON, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
MARK FRY, MARY DELLEN - ADOLYTES

ORDER OF WORSHIP - HOLY COMMUNION 7:30 P.M.
PRELUDE MUS. C: "Deliver Me, O Lord" FAURE

"PEACE OF EVENING" FOERSTER

*PROCESSIONAL HYMN No. 221 "MY FAITH LOOKS UP TO THEE"

*ABSCRIPTION - CHORAL AMEN

*INVOCATION

SCRIPTURE JOHN 18: 33-40

EVENING PRAYER AND CHORAL RESPONSE

OFFERING

OFFERTORY "Aria" SCARLATTI
ANTHEM: "LAMB OF GOD" DECIUS

SERMON: "THE INHERITANCE: TRUTH"

COMMUNION HYMN 145 "TIS MIDNIGHT; AND ON OLIVE'S BROW"

*COMMUNION SERVICE PAGE 32

EXHORTATION - CONFESSION - ABSOLUTION

EUCARISTIC PRAYER

SERAPHIC HYMN

THE INSTITUTION - CHORAL AMEN

AGNUS DEI

HOLY COMMUNION

*PRAYER OF THANKSGIVING - DOXOLOGY

*HYMN OF DEDICATION No. 278 "O LOVE THAT WILT NOT LET
ME GO"

*BENEDICTION

*THREEFOLD AMEN

*POSTLUDE "RESIGNATION" ASHFORD
----- *CONGREGATION STANDING -----

THE ELDERS AND DEACONS WILL SERVE COMMUNION AND WILL
ALSO SERVE AS USHERS.

GOOD FRIDAY SERVICE - 7:30 P.M. - HOLY COMMUNION (PEW)

YOU ARE INVITED TO THE UNDERCROFT FOR A FELLOWSHIP HOUR
WITH OUR NEW MEMBERS OUR HONOR GUESTS, THE CONGREGATION
INVITED AND ALL THOSE WORSHIPPING WITH US THIS EVENING.

THE RECEPTION IS SPONSORED BY THE WOMEN'S FELLOWSHIP.

WE INVITE ALL CHRISTIANS, REGARDLESS OF DENOMINATION
TO PARAKE OF THE LORD'S SUPPER WITH US. PLEASE
FILL OUT A COMMUNION CARD SO THAT OUR CHURCH'S RECORD
WILL BE ACCURATE. IF VISITORS DESIRE TO RECEIVE
CREDIT AT THEIR HOME CHURCH, PUT THE NAMES AND ADDRESS
OF EITHER YOUR PASTOR OR YOUR CHURCH ON THE BACK OF
THE CARD AND IT WILL BE FORWARDED.

PRAYER: DEAR HEAVENLY FATHER, EASTER BRINGS TO MIND
THE TENDEREST AND MOST MEANINGFUL ASSOCIATIONS OF
THE YEAR. IT IS A TIME FOR QUIET REFLECTION. LET
US THINK OF OUR DEAR ONES WHO HAVE GONE ON BUT WHO
HAVE NOT LEFT US, WHOM WE WILL MEET AGAIN. AND LET
US THINK OF JESUS, WHO TELLS US ABOUT THE IMMORTALITY
OF LIFE. WE THANK THEE FOR ALL THE THOUGHTS WHICH
EASTER EVOKES. HOW GRATEFUL WE ARE FOR THE FAITH
TAUGHT US BY JESUS CHRIST OUR LORD, THAT BECAUSE HE
LIVES, WE SHALL LIVE ALSO, AND THAT SOMEDAY, SOMEWHERE,
SOMEHOW, WE SHALL MEET OUR LOVED ONES AGAIN AND KNOW
THEM AND LOVE THEM AND NEVER BE SEPARATED FROM THEM
ANYMORE. THIS IS THE FAITH OF EASTER DAY, BIND IT
CLOSELY AND SECURELY TO OUR HEARTS AND THEREBY BRING
US COMFORT AND PEACE AND JOY IN THE KNOWLEDGE THAT
LIFE TRIUMPHS OVER DEATH. THROUGH JESUS CHRIST OUR
LORD. AMEN.

"the Inheritance: Wruth"
John 14:6b, "I am the way, the truth, the life."
"18:36a, IT IS I WHO KNOW THE TRUTH, WHO IS TRUTH?"

17 Chap 1n Js say, I am Way, Truth, life
White I AM THE TRUTH
from this not only tak implic truth, but know He
"the embodiment of TRUTH"
He Way in this, All I AM I giv by G 2 Mos & Tsites
were being fulfill in in
It no surprise ther4 that He tell Pilate this
Pilate not sur how 2 handle this case
He knew Jews brot Him 2 do condemn 2 death, they no
Pilate concern becuz they say He king do
He knew Jews go 2 any length get rid problems
So he want 2 question this man
He asks, vs 33, "U King of Jews?"
Js answer vs 34, "So U say, or others tell U?"
Vs 35, He say he no Je
Js tell his kin dom not this world vs 36
Pilate ask again, "U A KING?" vs 37a
Js answer vs 37b
Pilate ask "WHY U KING?" vs 38
Pilate know Rom polit system & it not truth, He know
lie, steal, cheat, even murder, 2 get ahead
If put our language He say, "TRUTH? WHILE TRUTH? U kid?
Look around & C crookedness etc., then talk bout TRU
So natural quest concern TRUTH
We confront by TRUTH as Pilate knew, & as Js knew it
Again, must understand wat Js mean when say TRUTH
(OT illustrations of truth)
TRUTH synonymous with G,
NT Gr ALLEGORIA= it tied personality, lif Js Xp
2 now TRUTH 2 follows His purp, He say:
"u 2 know truth & truth make free,
Worship G spirit & truth,
Spirit of Truth 2 cum after His ascension"
This Holy spirit, & wat Holy spirit?
SPIRIT OF GOD, HOLY SPIRIT of God & it TRUTH
(Illustration of Emp & Japanese artist 2 paint bird)
This much lik Js say He was TRUTH
When cum 2 him, accept Him, we cum 2 TRUTH.
TRUTH sets free from fite & stumble along lif wen
try do without Him
This TRUTH G's Holy spirit indwell us & we able gro
little by little, being guided & led by this TRUTH
G's Holy spirit always spirit of TRUTH 4 never tell
u 2 sin, or yield 2 temptation.
Indeed, lead us 2 things of TRUTH
thus we much lik Jap painter & pain gradu growth in 2
1001, contuin thru lif until we call hom & then we
cum complet truth. This wat Js say by lif, & sacrific
Ecum complet truth.

"The Inheritance: Truth"

texts: John 14:6b "I AM THE TRUTH."
John 18:38a, "TRUTH IS A LIE, WHAT IS TRUTH?"

In the 14th chapter of John Jesus speaking to His disciples told them as we said last night, "I am the way, the truth, and the life." Tonight we are going to look at His statement, "I am the truth." From this statement we can not only take the implication of Truth, but we also come to know for certain that He is the embodiment of Truth. He is saying at this point that all of the "I Wills" spoken and given by God to Moses, the Israelites and all of mankind, were being completely fulfilled in Him. Thus it is no real surprise that as He stood before Pilate, He was able to tell him that He was the fulfillment of Truth.

In this portion of Scripture which we read this evening, Pilate was not quite sure how to treat this case. He knew that the Jews had brought him here for the express purpose of having this man condemned to death, because they were not permitted to take human life. Pilate is concerned about the accusation that this man is a king. He knew that the Jews would go to any lengths to dispose of someone they did not like. So he was willing to question this person to see what He had to say about Himself.

Jesus tells him first of all that He is a king in a different sense than Pilate understood rulers. He was telling him that he was a ruler of a kingdom that is yet to be established.

Pilate being puzzled by all of this asks Him again, "Art thou a king then?" vs 37 Jesus answers him by restating what Pilate has said, and He adds to this that He was born for this purpose, and for this end He was sent into the world, vs 37 He states that He is to bear witness to the truth, and all who ~~know~~ of the truth hear His voice, vs 37.

To which Pilate asks "What is truth?" ~~xxxxxxxxxxxxxxthatxxxxxxxxxxxxxx~~ Pilate was a part of the Roman political system and so he knew that truth was an elusive something within that system. He knew that in order to get ahead, men of a. stations within the system, cheated, lied, stole, ~~mm~~ and even murdered to get ahead. So he is asking this question in a mocking sort of fashion. If he were to ask it today he would most likely ask, "Truth? What's that? Are you kidding? Look around and see the crookedness, the cheating, lying, stealing and

then you tell to me about truth."

So it is that we see a natural question arise concerning TRUTH. We are confronted by Truth as Pilate knew it, and we are confronted by Truth as Jesus was trying to show it. So in order to answer the question asked by Pilate we need to understand what is really meant by Truth, as Jesus meant it to be interpreted.

in Hebrew

In the OT Truth is EMUNAH, which meant "stability, reliability," which was in direct contrast to capriciousness. The different writers of the OT saw in the word EMUNAH, Almighty God. Here again we need to look at how this was interpreted. (Illustrations of TRUTH).

Thus, TRUTH was synonymous with God, in the OT. In the NT, the Greek word TRUTH was represented in the life and personality of Jesus Christ. To show Jesus to His followers was His purpose. He told them they were to know the TRUTH and the Spirit would make them free. Jesus also revealed that to truly worship God one needs to worship Him in spirit and TRUTH. But another dimension is found in the very familiar 14th chapter of the gospel of John. That is the reference He makes to the "Spirit of TRUTH." This spirit He is speaking of is none other than the Holy Spirit. And what is the Holy Spirit? None other than the Spirit of God. And this Holy Spirit, or the Spirit of God is TRUTH.

(Illustration of Emperor of Japan & artist painting a bird).

This is much like the Truth Jesus said He was. When we come to Him and accept Him, we come to the TRUTH. The TRUTH sets us free from fighting and stumbling along through life, as we do without Him. This TRUTH in the form of God's Holy Spirit indwells us and we are able to grow little by little, being guided and led by this TRUTH. God's Holy Spirit, ~~xxx~~ is always the spirit of TRUTH, for it never tells us to sin, or to yield to temptation. Instead, it leads us to do the things that are of TRUTH. Thus we are much like the Japanese painter in that we begin by a gradual growth process into this TRUTH, and it continues on all through life, until God calls us home and then we become the completed TRUTH. This is what Jesus was trying to convey by His Words, and by His sacrifice of Himself.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA
GOOD FRIDAY APRIL 16, 1976

THE REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON, ORGANIST

MR. RALPH COOPER, CHOIR DIRECTOR
BRIAN KENNEDY, ROBIN KNAUER - ACOLYTE

ORDER OF WORSHIP - HOLY COMMUNION - 7:30

PRELUDE MUSIC: "A Requiem" CORFE
"O SACRED HEAD" HASSLER
"GOLGATHA" RICHOLSON

"PROCESSIONAL HYMN 158 "WHEN I SURVEY THE VONDROUS CROSS"

*ASPIRATION - CHORAL AMEN

*INVOCATION /
SCRIPTURE JOHN 10: 14-29

EVENING PRAYER AND CHORAL RESPONSE

OFFERING

OFTERTORY: "IMADRE" FROM "SEVEN LAST WORDS" HAYDN
ANTHEM: "SORROW, SORROW" HAMBLEN

SERMON: "THE INHERITANCE; BEING"

COMMUNION HYMN

COMMUNION SERVICE - PAGE 32

EXHORTATION - CONFESSION - ABSOLUTION

EUCARISTIC PRAYER

SERAPHIC HYMN

THE INSTITUTION - CHORAL AMEN

AGNUS DEI

THE HOLY COMMUNION

*PRAYER OF THANKSGIVING - DOXOLOGY

*HYMN OF DEDICATION No. 161 "BENEATH THE CROSS OF JESUS"

*BENEDICTION

*THREEFOLD AMEN

*POSTLUDE: "VIA DOLOROSA" BATTMANN

- - - - - *CONGREGATION STANDING - - - - -
THE ELDERS AND DEACONS WILL SERVE COMMUNION AND WILL
ALSO SERVE AS USHERS.

WE INVITE ALL CHRISTIANS, REGARDLESS OF DENOMINATION
TO PARTAKE OF THE LORD'S SUPPER WITH US. PLEASE
FILL OUT A COMMUNION CARD SO THAT OUR CHURCH'S
RECORDS WILL BE ACCURATE.

IF VISITORS DESIRE TO RECEIVE CREDIT AT THEIR HOME
CHURCH, PUT THE NAME AND ADDRESS OF EITHER YOUR
PASTOR OR YOUR CHURCH ON THE BACK OF THE CARD AND
IT WILL BE FORWARDED.

DON'T FORGET OUR SHUT-INS AND SEND THEM A CARD OR
PAY THEM A VISIT.

* * * * *

ONE WONDERS WHY A DAY THAT MEMORIALIZES TORTURE,
PAIN AND DEATH SHOULD BE CALLED GOOD FRIDAY. THE
ANSWER, OF COURSE, IS THAT THE GREATEST VALUES OF
LIFE DO NOT COME OUT OF THE FORTUITOUS AND THE EASY,
BUT OUT OF THE HARD AND THE DIFFICULT. CHRISTIANITY
IS NO SWEETLY TEXTURED FAITH BY WHICH ITS ADHERENTS
ARE CARRIED TO THE SKIES ON FLOWERY BEDS OF Ease.
IT IS A RIGOROUS FAITH, THE ESSENCE OF WHICH IF FOUND
THROUGH SELF-DENIAL AND SACRIFICE.

AND THOSE WHO MEET ITS CHALLENGES WILL FIND THAT
GOOD FRIDAY IS GOOD INDEED, BECAUSE BEHIND THIS
INSURVABLE UNIVERSE, FILLED AS IT IS WITH HARSHIP
AND SUFFERING, THERE IS A GOOD GOD, ONE WHO CARES,
ONE WHO LOVES EVERY ONE OF US. THE BASIS OF THE
GREAT MESSAGE OF GOOD FRIDAY IS THIS: "GOD SO LOVED
THE WORLD, THAT HE GAVE HIS ONLY BEGOTTEN SON, THAT
WHOSOEVER BELIEVETH IN HIM SHOULD NOT PERISH, BUT
HAVE EVERLASTING LIFE."

THIS IS PERHAPS ONE OF THE FEW GREATEST TRUTHS IN
THE WHOLE WORLD. DESPITE ALL OF THE SUFFERING,
STRUGGLE, DISAPPOINTMENT AND SORROW IN LIFE, THERE IS
A GOD WHO CARES, WHO UNDERSTANDS. HE ESTEEMS US SO
HIGHLY THAT HE GIVES US FREEDOM, AND IN THIS FREEDOM
WE OFTEN HURT OURSELVES. BUT THEN HE PICKS US UP
AND LOVINGLY SUPPORTS US IN OUR PAIN AND STRUGGLE.

"the inheritance: "ing"
exts: John 14:6c, "I AM THE WAY"
John 10:10, "I AM THE DOOR"
John 14:1, "I AM THE TRUTH"
John 14:6, "I AM THE LIFE"

So cum 2 last phase 14:6b, I AM THE LIFE
Here final declar 4 thoz who follo,
ie set: I AM THE WAY, I AM THE DOOR, & now I AM THE LIFE
this set nu pattern of liv 14:6 thoz who wud U follos
2 follo thru 2 logic conclu 1 need lk this nu way.
if this caus misgivs among us, need o thru eye His fo:
Am sur listen with astonish & perhap word go o'r he:
But they misunderstand bcz n pay attent 2 wat He say
Prior occas He told them (John 10:13)

Naturally He speak His life,
If I ask, Wat most precious 2 U, wat wud U say?
...lost wud say, MILITIA,
even tho not always appear so, lif 1 command we cli:
Thus wen Js say lay down lif willing, no wonder follo
verses Jews say we had a devon

Need 2 underst this not only part G's plan 4 mankin
But something unique,
Think suffer, deth Js follo logic sequence events
Had last meal, garden 2 pray, arrested, trail, executio:
Nailed 2 cross & simple expedient of punish body
thru exposur, exhaust, suffocation, abuse, He die
All tru & actual fact, but need add personal choic:
Question response innocent man: cum 2 arrest=flight
He stay, ask who want & turn self over, abhor Pete vi:
Trial=denials etc; Js no answer, remain silent
R thez norm reacts innocent person? course not,
'... Js no try prov innocence, & this wat unique,
our mind cannot comprehend His actions
Wen read accts crucifix, at pt of deth He do sumthin
15 Bib vss=gave up spirit, or yield spirit///unique
& Gr, Heb words mean breathe out, expire=die
Mt. & Jn use Gr phrase 2 Give over or 2 deliver up
spirit

Thus WE DID THIS WILFULLY
(Illustration soldier lost arm in battle)
This wat Js did 4 us, gav mor than arm=gav lif
No 1 took it, no 1 made Him do it,
He cud hav turn bak & refus 2 do it, but didn't
He choz 2 die on our Bhalf
This wat Js meant wen say I AM THE LIFE,
"He told not only fletch, but had told of rise from
had later time.
Thus He giv them confid 2 face this lif, & also know:
ledge lif no end here earth but contind bcz luv
of God.

"The Inheritance: Being"

texts: John 14:6c, "I am the life." John 10:18, "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again."

We now come to the last phrase of the 6th verse of the 14th chapter of the Gospel of John. Jesus says, "I AM THE LIFE." Here He is giving the final declaration for those who would follow Him. He has said, "I AM THE LIFE," thereby pointing out the path by His ~~life~~ example. Then He said, "I AM THE LIFE," which pointed toward a new ~~dimension~~ dimension of living. But now He says, "I AM THE Life," and this sets a new way of living before those who would be His followers. To follow this through to its logical conclusion one needs to look upon this as a new pattern for living.

Now if we think this causes some misgivings for us, then we need to try to see things through the eyes of those followers to whom Jesus was speaking. I am sure that they listened to His words in utter astonishment, and perhaps His words went right over their heads without even causing second thoughts. But if they were misunderstanding Him, it was because they had not been paying attention to what He had been saying all along. ~~they~~ In a prior occasion He had told them something similar to this and we read this as our scripture for this evening. He said, (read John 10:18). Naturally, He was speaking of His life.

If I were to ask the question, "What is the thing that is the most precious to you?", I am sure that most of us would say, "Our life." Even though it may not always appear so, life is the one commodity that we cling to, and strive to preserve. Thus, when Jesus was making the statement about laying His life down for His sheep, and that He was going to do this willingly, it is no wonder that one of the following verses contains the statement that some of the Jews were convinced that He had a demon.

The thing we need to understand about all of this, is that it was not only a part of God's plan for mankind, and another portion of the Inheritance which is ours. But it was something which was unique. Mostly when we think of the suffering and death of Jesus Christ we think in terms of things taking a logi-

cal sequence of events. He had a Last meal with His disciples, and following that He went out to a garden to pray. It was while He was here that He was betrayed by Judas and delivered to those who saw that He was given a trial. He went through the trial, was condemned and taken out to be executed. He was nailed to a cross and by the simple expedient of punishing the body through exposure, exhaustion, suffocation and abuse, He died. Now these are the actual facts, and all are true with the exception of an addition to the whole scene, and that is ~~was~~ the addition of personal choice.

What would be the natural ~~reaction~~ response to a group of people coming to arrest an innocent man? Flight of course. The resistance to being taken. When they came for Him and He asked them what they wanted, and they replied they had come for him, what did He do? He admitted who He was and permitted Himself to be taken without a struggle. In fact, when Peter became violent and cut off the ear of one of the men, Jesus healed the man and reprimanded Peter. Thus He permitted Himself to be taken without a struggle.

Then when He went through the trial, He did nothing to prevent His condemnation. When asked questions by Pilate, He remained silent. Do all of these actions sound like the normal reactions of an innocent person? Of course not, but Jesus was not out to prove His innocence. This is what makes all of this unique, for it is a mystery that the mortal mind cannot comprehend.

And when we read the accounts of the crucifixion we read that at the point when He died He did something unique. In 15 other Bible verses, "gave up the spirit," or "yielded up the spirit," is used to translate one Hebrew or Greek word which means to "breathe out," or "expire." To die in other words, Mark and Luke use this term. But Matthew and John use a Greek phrase which means to "give over or to deliver up the spirit." Thus, they are stating that He did this wilfully. (Illustration of soldier in France and lost arm).

That is what Jesus did for us. He gave ~~us~~ more than His arm, He gave His life. No one took it from Him, no one made Him do it. He could have freely turned back at any point and chose not to go through with it, but He didn't. He chose to die on our behalf. (OYL)

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This is what Jesus was saying to His followers when He said, "I AM COMING." For He not only told them of His death, but He told them of His rising from the dead. Thus He was giving them the confidence to face this life, and also the knowledge that life need not end here on earth, but may continue through eternity because of the love of God.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA

EASTER

APRIL 18, 1976

THE REV. RALPH C. LINK, PASTOR

MRS. EUGENE STEPHENSON, ORGANIST

MRS. RALPH COOPER, CHOIR DIRECTOR

MRS. CYNDIE SYBERT, YOUTH CHOIR DIRECTOR

ROBIN KNAUER, BOBBY SHAKELY - ACOLYTE

ORDER OF WORSHIP - 11:00 A.M.

PRELUDIUM MUSIC: "IN A GARDEN" SOUTHRIDGE
"CHRIST IS RISEN" FISCHER
"I KNOW THAT MY REDEEMER LIVETH" HANDEL

*THE HYMN OF JOY 167 "CHRIST THE LORD IS RISEN TODAY!"

*THE ASPIRATION - CHORAL AMEN

*THE CALL TO WORSHIP

MINISTER: NOW IS CHRIST RISEN FROM THE DEAD, AND
BECOME THE FIRST FRUITS OF THEM THAT
SLEPT.

PEOPLE: FOR SINCE BY MAN CAME DEATH, BY MAN CAME
ALSO THE RESURRECTION OF THE DEAD.

MINISTER: FOR THIS CORRUPTIBLE MUST PUT ON INCOR-
RUPTION, AND THIS MORTAL MUST PUT ON
IMMORTALITY.

ALL: O DEATH, WHERE IS THY STING? O GRAVE,
WHERE IS THY VICTORY?

*GLORIA PATRI

THE SCRIPTURE STORY LUKE 24: 1-12

THE HYMN OF PRAISE 174 "ALLELUIA! ALLELUIA!"

THE EASTER PRAYER (IN UNISON) "ETERNAL GOD, OUR FATHER,
WE PRAISE YOU FOR THE JOY THAT COMES INTO OUR HEARTS
ON THIS EASTER MORN. AS THE RISEN LORD BROUGHT HOPE
TO THOSE IN SORROW LONG AGO, WE THANK YOU THAT HE CAN
ALSO BRING NEW HOPE TO US. LIFT US FROM THE DEPTHS OF
SORROW AND SADNESS, WE PRAY AS WE ARE EVER MINDFUL OF
HIS VICTORY OVER DEATH. AS YOU HAVE TURNED THE SHADOWS
OF DEATH INTO RAYS OF MORNING LIGHT, ILLUMINE OUR SPIRITS
WITH THE HOPE OF LIFE ETERNAL, THROUGH JESUS CHRIST, OUR
RISEN SAVIOUR AND LORD. AMEN."

THE YOUTH CHOIR ANTHEM "ON WINGS OF LIVING LIGHT" WILSON

*THE AFFIRMATION OF FAITH

MINISTER: AS OUR SPIRITS HAVE WEAKENED UNDER THE
PRESSURES OF TEMPTATION AND DOUBT, LET

US REMIND OURSELVES OF THE GREAT BELIEFS OF OUR
FAITH.

MINISTER AND PEOPLE:

WE BELIEVE IN THE ONE GOD, MAKER AND RULER OF ALL
THINGS, FATHER OF ALL MEN; THE SOURCE OF ALL GOOD-
NESS AND BEAUTY, ALL TRUTH AND LOVE.

WE BELIEVE IN THE HOLY SPIRIT, GOD PRESENT WITH US
FOR GUIDANCE, FOR COMFORT, AND FOR STRENGTH.

WE BELIEVE IN THE FORGIVENESS OF SINS, IN THE LIFE
OF LOVE AND PRAYER, AND IN GRACE EQUAL TO EVERY NEED.

WE BELIEVE IN THE WORD OF GOD CONTAINED IN THE OLD
AND THE NEW TESTAMENTS AS THE RULE OF FAITH AND
PRACTICE FOR OUR LIVES.

WE BELIEVE IN THE CHURCH AS THE FELLOWSHIP FOR
WORSHIP AND FOR SERVICE OF ALL WHO ARE UNITED TO
THE LIVING LORD.

WE BELIEVE IN THE FINAL COMING OF THE KINGDOM OF
GOD, HIS TRIUMPH IN RIGHTEOUSNESS, AND IN THE LIFE
EVERLASTING. AMEN.

*THE DOXOLOGY

THE EASTER OFFERING

CHANCEL CHOIR ANTHEM "WHY WEEPEST THOU? HE IS RISEN"

BY HAMBLEN Solo - Mrs. CYNDIE SYBERT

THE SERMON "THE BEGINNING"

THE SERMON PRAYER AND THE LORD'S PRAYER

*THE HYMN OF TRIUMPH 165 "THE DAY OF RESURRECTION!"

*THE BENEDICTION

*THE THREEFOLD AMEN

*THE POSTLUDE "WELCOME, HAPPY MORNING" PEERY

----- *CONGREGATION STANDING -----
SERVING AS USHERS TODAY ARE: DON KINGSLEY, DARYL
TAIT, JOHN DREHER, GARY PENAR AND RICHARD MANGEL.

THE ATTENDANCE LAST SUNDAY WAS 294 *TO BE RELEASED*, CARL
HUNTINGTON
HOSPITALIZED: MRS. MILDRED BROWN, MRS. GRACE RIDDLE,
DEACON AND MRS. CHARLES PENAR WILL REPRESENT COUNCIL
AT THE DOOR TODAY.

> We regret that this will be Marilyn Stephenson's last
day as Organist. Marilyn has been a good and faithful
organist - we wish her well in anything she undertakes.
Mon. - 7:30 - FIDELITY BIBLE CLASSES - WILL HOLD A
BAKELESS BAKE SALE
THURS. - 10:30 A.M. - MARY MARTHA CIRCLE WILL MEET AT
THE HOME OF MRS. HELEN SHEPPARD.
TUES. - 8:00 VOLLEYBALL

WELCOME VISITORS

"The Lamb" (1804)
John Milton
L. 143, v. 1

He is just come of us to us
A lamb & a old硕士 of us, (read to us)
his blushing, in his 4 lifeweeks
ut me & all earth angels & us, is whiter in May,
(Illustration Lamb) (Read to us)
(Illustration Lamb, air now ancient spring)
As we alive 1 day yr, a day & morn, next week, all yr
air joy & deliver - not just convenience. Incase yr
(Illustration Lamb, air now ancient spring)
all silver, All 1 day & 1 night?
cross central in resurrection I need acknowl daily
cross, a meth, ~~sin~~ our sin thru Ap, is cannot
say acknowl this, master no hav Joy it shud
(Illustration Lamb, air now ancient spring)
This is begining, but Joy giv way 2 old probs 2 morro
(Illustration Lamb he lives)

"The Lamb" (1804)
John Milton
L. 143, v. 1

I am a man of many woe & wch,
"I have seen much of death, that smother living day
so-occ'ning 1st of May
in a town near the Solent, where the 2 both
of us had, were, also a, little like little one eyes,
the worms dead & dead as approach death
but had take their bri eve, but you will no see it
but say Day & night bad
I am not in harm's way o e loom, will time?
I am, wish we lost 4 god, in har mon no see,
o i, in ouras, li, a point there & men
and white clothe, I know no ordinar men
born men, frippery, & an old quest: by seek ye the
cross
then they tell her in her white rice, they rotten
but tell a her, they no bly,
as we alive 1 day yet doubt, on 1st of self
it is 1st of our year, 1st in Britain, o bed sleep same
one & 1st time age to long, all come
1st of self of live of bone/mold Joy
I draw my lif 4 follos J. 1
any yr any job sick, 1st of self, 1st of May 1st of
all history at death & self, no lif but now it
evident, 1st of self, 1st of self, 1st of self
body with brod by 1st Ap, victor over ruy & we liv2
ut also quest ask angel: Why seek ye the living among
the dead?
It talk in relat J. & tomb, but may 3 ask Christendom
It has seen & perhaps will 3 lethargy set in church
(Illustration Charles Luttrell & Ancient Mariner)
I can repp Ap only cum alive incase year
& we need as' quest: by shu we seek the living
among the dead?
living Ap is reality every day & them who Blong him
is B alive 2morrow, next week, 2 months etc.
he not just alive 2day & B formot til next master
or whenever it convenient 4 us 2 think about him or
remember him
(Illustration man New england drunken sailor B worth
This wat need B thrust our lif
J. Ap mad supr sacrific 4 ea us 2 sav us,
Need ask: by shu we seek the living?
Every lent, 3d fri etc, all know & over all loom Cross
it is to make master authentic
we know master & hav master J. s must die, but person
no acknowl own cross, no acknowledeth of sin lif
cannot know thy master (Illustration foot: Lucy is 1)

"The Beginning"

Script: Job 14:14a, "If I have sinned, what can I do again?"
and v. 24:5b, "Why seek ye the living among the dead?"

Early one April morning, when it was not yet daylight, three women made their way to a garden tomb. As the ~~spring~~ ^{light} morning began to break around them, they were ~~unconscious~~ completely unaware of the beauty of the day, for they were ~~occupied~~ occupied with the mission they had come to fulfill. Their lives had lost the ~~bright~~ purpose and meaning they had up until a few days ago. It still did not seem possible that their beloved friend and teacher had been so cruelly put to death. They had seen ~~the~~ minister ~~to~~ the most common beggar. He had touched eyes and ears. He had mended broken limbs, straightened ~~crooked~~ legs and arms. He had healed broken hearts by giving His calm reassurance to those burdened down with care. All of these sad memories flooded their minds as they approached the hillside tomb in which His remains had been placed. They had witnessed His body being taken there on Friday evening and because of the Jewish Sabbath were not permitted to anoint the body for burial. Thus they felt that at least they could come and give His body the proper preparation ~~for~~ which they could not perform the other evening.

In their haste to go to the garden at the first light of dawn, they had neglected to remember that they had to contend with a huge stone placed against the entrance to the grave. But as the tomb now appeared in their view they saw with a sudden shock that the stone was rolled away from the entrance. Naturally, they rushed to the tomb, expecting they knew not what, but hoping that the body was still there undisturbed. But as their eyes grew accustomed to the darkness within, they could readily see that the body was not there. As they stood there puzzled and discouraged at this unexpected turn of events they were suddenly startled by the appearance of two strange men. They knew that these were not ordinary men for their clothing had a dazzling quality about it. Being severely frightened they could only show their fear and bow down before them. At this point the men speak to them and ask the question, "Why seek ye the living among the dead?" Then they remind the women of what their friend had told them on

previous occasions when He had talked to them and instructed them. Here the reality dawned upon them that what He had said at those times now made sense. So they returned to the ~~other~~ eleven disciples and the other interested followers of Jesus, but their story was not believed. And Peter wanting to believe what he had heard, and yet doubting that it could be true, runs to the tomb to see for himself. Other versions of this incident tell of Jesus meeting the woman in the garden and of His appearances to His followers. Luke tells of several disciples meeting Him on the road to Emmaus.

Here for the first time questions that had been asked long ago were now being answered. It was "The Beginning" of lives of hope and untold joy. It was ~~the~~ the dawn of new life and living for the followers of Jesus Christ.

Many long years before, God's faithful servant Job had asked the question asked by countless others before him, "If a man die, shall he live again?" Shall he live again indeed. All of history had pointed to death as being the final set or of all accounts. Life for all of those prior to ~~him~~ this event had been one of sadness at the parting of relatives and friends in death. But it was now evident that "If a man die, he shall live again." The bonds of death had been broken and Jesus Christ was the victor over the grave, and because of this the followers and believers in Him could live eternally as well.

But there was also a ~~question~~ question asked by the angels and the question was, "Why see ye the ~~dead~~ ~~dead~~ ~~dead~~ ~~dead~~ living among the dead?" This question was asked in relation to Jesus Christ in the Tomb. As it may well be asked in all circles of Christendom today. It always has been and probably always will be that in the Christian Church a certain lethargy has set in.

(Illustration of Spurgeon and the Ancient Mariner)

For some people Christ only comes alive once a year. And so we need to ask the question, "Why should we seek the living among the dead?" The living Christ is a reality every day for those who belong to Him. He will be alive tomorrow, and next week, and 2 months from now. He is not just alive today and to be forgotten until next Easter or whenever it is convenient for us to think about Him or remember Him,

(Illustration of man in New England rescuing drunken sailor, & Is worth saving)

This is what needs to be the thrust of our life. Jesus Christ made the supreme sacrifice for each of us, to save us. The question needs to be asked, "Am I worth saving?" We all know the story of Lent and Good Friday and Easter. Over all of it looms the cross, for it is the cross that makes Easter authentic, for we know that in order to have Easter a death had to take place. But the person who does not acknowledge his own cross in life, and who does not acknowledge the death of sin in his life through Christ, cannot really know the joy of Easter.

(Illustration Art Stor Princes Street, Edinburgh, backslider, little boy & picture of Crucifixion of Jesus Christ).

That is the secret of today. That is the joy ~~which~~ which should be in each of our hearts and lives.

(Just Because He Lives)

"S - I'm in it" 1; place
Jan 1:22, ~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~
~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~
only: Gen. 8:15-22
The min. gril newsletter article on altars etc,
3 May, educat serms, "Time 3 - 1's In w/ God"
May = place, next= profession, next= purpose
eric tell Noah com out of ark,
(story preacher = man answer about smell of ark)
After com out He bilt altar, ~~the~~ ~~the~~ ~~the~~
1st record formal worsh of, Cain Abel but offers onl
cuh 51 man, so sacrif in thank? G
12 chay out, ~~xcept~~ 1-7, 5 is ext vs
thus formal worsh again I citab,
I tell yet asid ~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~ out of ord, a sanctu
free other n's prop worship
... chan; this Sacrif is off 2 word's. Super
constantine chang this church ~~xxmxx~~ Chan'e
Luther/ wing change back + demons nat nu use altar
ut gradual denou's form pietistic, + prayer confess
bet lace individ cum 2 ~~xixmxx~~ & personal & in cong
lier worship Acum, sober, relate, forhal, stiff, solemn
Dongen; act lik spectators & only clergy do anything
ut + say 2 Isites "eut 12:7, {P 100 1970 f 100})
I'd never recind this, is he say= spirit = truth
+ spiritual, but dun right spirit=joy, rejoice, glad-
ness, thanksgiving + mak joyful noise
I look wat ord do our lives, but ask que: = Why Iod
rship? This wat we do eternity & must prep 4 it
uch lik synph orchest tun up nat noise + all involv
his how we need cum 2 worsh=expectantly.
oc 4 sumtling + get it, cum 2 particip + do it
This way will enter worsh & sing, pray, praise + 3 part
worsh shud evok respons from us 1 way or other
This shud 3 dun in serv in which resolv alter/chang
lives or living, or mesag shud mak us thin' day/week
His wat I do all about, we here worsh G, a sanctu & it
Early Church in Acta 2:42 describe as stand in A.E.,
We shud stand in A.E. & expect Kp can & will trans-
form lives in this servide & congregation
Yet how often we do this? Sam old liturgy, prayers,
long winded sermon that keep me from lunch,
& speak of lunch wat will I eat?
This how many affected by worsh & nothing happen.
W y ch's no yng peop commit lif 2 Xpian serv yrs
ny Ch never see 1 soul set on fire 4 Lord,
yet this suppos 2 happen all church, & wrong if not
(Illus wat wrong Mrs. Craig)
She stood Ave of G at place G ordain 4 her
This place our ILLAR & we shud L.I.B. THIS 1st P=son

"3 - P's In A Pod"

1. Place

Text: Genesis 8:20, And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

Those of you who read your April Newsletter you will recall there was an article in there that stated that we would have several sermons to explain the use of the altar. There have been some questions asked by members as to why we do certain things, why we have done certain things, and I think these questions need to be answered. So for the next three weeks we are going to try to answer these questions. I have said before that sermons are not only to be inspirational, but they are to be educational as well. So therefore, we will have for the next three weeks, three educational sermons dealing with this subject. I have entitled this series, "3 - P's In A Pod." These three sermons will begin each one with the letter "P". Todays sermon is, "Place," next week will be, "Profession," and the following week will be, "Purpose."

So as we think about this we perhaps ask some questions in our minds, "Just what are we speaking about?" For our scripture for this morning we read about Noah being called forth from the ark by God. He was callwd to come out along with his family and to bring the animals as well.

A preacher was preaching on this calling forth by God and a man in the congregation spoke up and said, "Preacher, I have heard many men speak about this subject, but I have never heard one tell about the messy conditions which must have prevailed upon that ark after the 40 days or so. With all of those animals it must have smelled pretty badly." The preacher answered, "You're absolutely right mister, the conditions were pretty bad. But, you must remember, that ark was the best thing afloat at that time."

And I think when we look at this story we see what took place in Noah's life. We see that the first thing he did when he came forth from that ark, was, "Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar."

It is at this point then that we see the first formal worship recorded in scripture. We know that Cain and Abel brought their offerings to the Lord. But Noah ~~builded~~ an altar. That meant he set something aside on which to worship God and which he could come to, and bring his family to, to confront

God. But when we turn to other portions of Scripture, we see that this has some expanded and has grown, and has flourished and God has ordained it. For instance, if you want to turn to the 12th chapter of Deuteronomy with me, there is in this chapter set forth what God wanted for worship. This begins in the first verse and we will cover the first seven verses.

This read: "These are the statutes and judgements, which ye shall observe to do in the land, which the Lord God of thy fathers giveth thee to possess it, all the days that ye live upon the earth."

God is setting forth now, rules and regulations for this worship of Him.

He says, "Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree:

They are to abolish all the pagan religions and anything that is foreign to the worship of Almighty God. They are to throw all of this from their midst. "And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place."

There are to be no foreign gods present. All of these things are to be thrown out and cast aside. But then He says: "Ye shall not do so unto the Lord your God." In other words, they are to throw out these other gods, but they are to hang onto Almighty God, and not throw Him out as well.

And then He appointed a "Place" where they are to do this: "But unto the place which the Lord your God shall choose out of all the tribes to put His name there, even unto His habitation shall ye seek, and there thou shalt come."

He is saying there is to be a "Place." And He is going to tell them where this "Place" is. This is where they are to come and worship Him. And He tells them: "And there you shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your free-will offerings, and the firstlings of your herds and of your flocks."

This is how to worship God. They are to bring their gifts into His presence, and they are to share these with God. So we see here then, that worship is been established. That there is a "Place" which would come forth in which they were to meet God and come and worship Him. This evolved down

through the years to the advent of Jesus Christ. Through His life, His death, and His resurrection from the grave, the altar changed from a place upon which to offer burnt offerings, to a place where we observe the Lord's Supper. Thus the altar is not a place for sacrifices, but for the observance of the Lord's Supper.

This the altar remained in history for several hundred years of the early Church up to the time when Constantine was made Emperor of the Roman Empire. When this took place Constantine decided that the persecutions of the Christians had to cease. So he declared that the Roman Empire would now be the "Holy Roman Empire." This meant that for the first time Christianity was a state religion. Everyone in the Empire was now a Christian. Thus, thousands who were pagans and heathens one day, now found themselves Christians the next, and they did not have to do or know one thing to become a Christian. The way the early church grew was on a one to one basis. One person told another of Jesus Christ and led that person to accept Him. Thus people were brought into the church who knew what Christianity was all about. But now all of this had been circumvented by the Emperor.

The Church was now put in the hands of the clergy. In the Roman Catholic Church, which is what the Church was, the hierarchy had control. The people were merely spectators at whatever services took place. Many of them, and most of them didn't know what it was to know Christ. This is what came down through history until the time of Martin Luther. He was inspired by God to change this and he set forth what we know today as Protestantism, and founded what we know as the Lutheran church. It was back to the simple routine of bringing people into the church, witnessing to them, letting them come to the altar and worship God, and not having them look to someone else to bring salvation to them. But sharing the salvation through Christ. And stayed this way for years until today where many churches and denominations are back to the legalistic, pietistic ritualism that was inherent in the

Jewish law. Where we follow a certain procedure or ritual in the church service and this is the worship of God, and if we deviate from it we are wrong. But you see, it was never meant to be this way. If we look at the 7th verse of the 12th chapter of the book of Deuteronomy, God goes on to tell what worship should be. He says, "And there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee." He said, "When you come into this PLACE," He didn't mean they were to eat in the sanctuary, but they were to have fellowship together. They were to join in fellowship meals and have fellowship as a congregation together. They were to come into the sanctuary and they were to rejoice. Not to be in a dead service, but to be in something that was alive. Something that had meaning and purpose and was vital. We look at the words of Jesus Christ and He said the worship of God was to be done in Spirit and in Truth. The word Spirit not only meant the Holy Spirit of God, but the spirit of the occasion. at it should become a joyful, worshipful experience. Worship should be something that lifts our lives and our hearts. We should feel something on Sunday morning. We should be a part of it and feel that we are not merely spectators sitting back and watching a clergyman perform before them each and every Sunday morning. And then gauging whether he has a good talk or a bad talk. Or whether he prays nicely this Sunday and he doesn't pray nicely next Sunday. It is something where the prayers are a part of us that we enter into them. That the liturgy is a part of us. That we rejoice in all of this and that it becomes something filled with life and not death.

I think when we look at it in this light we see again what the early church was. Because in the 2nd chapter of Acts and the 43rd verse we read that the early church "Stood in awe." The people were awed. And why were they awed? Because they saw 3000 people added to the church that day. It was something that was an experience for them. It became a joy and it became part of their life. So when God says He is going to set a place for our altar, He is saying that it should be a "Place" where we come happily. A "Place where

we come expectantly. And a "Place" where we participate in the worship. ; too many people have this twisted and turned around. There are many, many churches today that can claim the dubious distinction of not having one young person go forth in 50 years or more for Christian service. There are many churches that have never seen a person come alive through Jesus Christ in the worship service. There are churches that have never seen people come forth to accept Jesus Christ into their lives and into their hearts. And it is because we have gotten things twisted around and we have said, "Well, we don't do those things in our church." We sit in the pew, we come if we feel like it, we pray if we feel like it, we sing if we feel like it, and we just do what we want to do and when we are done we go home until next Sunday morning. But you know there are people who are otherwise. I read an interesting illustration I would like to share with you this morning. It was written by an editor in Nashville. This paper carried this story of Mrs. Lila Craig. This is how it was written.

Mrs. Lila Craig has not missed attending church in 1,040 Sundays although she is in her eighties. It makes one wonder, what's the matter with Mrs. Craig? Doesn't it ever rain or snow in her town on Sunday? Doesn't she ever have unexpected company? How is it that she never goes anywhere on Saturday night so that she's too tired to attend the worship service the next morning? Doesn't she ever beg off to attend picnics and family reunions, or have headaches, colds, nervous spells, or tired feelings? Doesn't she ever oversleep or need time to read her Sunday newspaper? Hasn't she ever become angry with the minister, or had her feelings hurt by someone and felt justified in staying home to hear a good sermon on the radio or TV? What is the matter with Mrs. Craig anyway?

The man who copied this article for others to see added his comments to it and said: Of course the article was written with tongue in cheek to emphasize the many excuses we can dream up for not assembling with God's people for worship and fellowship. I read some interesting statistics indicating that 10% of the people whose names are on the church rolls don't put in an appearance all year, and that 40% of those who do attend never contribute to the work of the Lord. Furthermore, 60% don't go to the evening service, 70% won't give to missions, and about the same number refuse to participate in any type of church activity. I suppose if some of these people should read this article, they'd exclaim in surprise, "WHAT GIVES WITH MRS. CRAIG?"

I think that what gives with Mrs. Craig is the point that many, many people are missing. That is, that worship is an experience, that worship is something we do in joy and gladness. We do not have to follow a set pattern

week after week, after week. And if we deviate from that pattern no one s hould get "up tight" or upset about it. I believe we need more Mrs. Criags in our churches today. We need people who really come to worship God. We need people who have prepared themselves for worship before they came to the church. We need people who ~~have~~^{COME} from their homes who have prayed that the service will be meaningful to them. People who have prayed that the preacher can give a good performance if this is what they expect. People who have prayed that they can enter that service and that they can leave that service moved and willing, and wanting to do something in their lives to come closer to God. This then is the "Place where we worship God. It is here that we have our altar. It is here that we should come expectantly each Sunday morning. And then go forth and live different lives because of being with God.

Prayer: Our Gracious heavenly Father, we thank you that you have set forth worship in your Word, that we know there is a way to do it. We can come in many ways and we should not feel there is only one way to do it. We should not get upset about the way we worship. But we also know we should worship reverently and worshipfully in your House. That we should be a part of the church you have set forth. Father, grant this day that we may go forth renewed in body, soul and spirit. Let us see our lives as they really are that we may take note of how we worship God. We ask these things in the name of your Son, who taught us to pray, The Lord's Prayer. Amen.

ST. PAUL'S UNITED CHURCH OF CHRIST

BUTLER, PENNSYLVANIA

THIRD SUNDAY IN EASTERTIDE

MAY 2, 1976

THE REV. RALPH C. LINK, PASTOR

MRS. KAY MORRIS, ORGANIST

MR. RALPH COOPER, CHOIR DIRECTOR

MARCIA McBRIDE, JEFF HOCKENBERRY - ACOLYTE

ORDER OF WORSHIP - 11:00 A.M.

- PRELUDE: "Andante Religioso" ROWLEY
PLEASE REMAIN SILENT DURING ORGAN CHIMES
"PROCESSIONAL HYMN NO. 176 "CROWN HIM WITH MANY CROWNS"
"ASPIRATION - CHORAL AMEN
"EXHORTATION
"CONFESSON (IN UNISON) "O God, WHO MAKEST THYSELF KNOWN
IN THE STILLNESS; LET US FEEL THY PRESENCE IN THIS SACRED
PLACE; MAKE US TO BE OF THE COMPANY OF BRAVE SAINTS WHO
HAVE WORSHIPPED HERE IN SPIRIT AND IN TRUTH; THROUGH THE
VOICES OF MEN AND THE INSTRUMENTS OF PRAISE GIVE US TO
LIFT OUR HEART TO THEE; AND SO, O LORD, PURIFY OUR LIVES
THAT, GOING FORTH INTO THE WORLD, WE MAY GO IN THY
STRENGTH AND IN THY LOVE; THROUGH JESUS CHRIST OUR LORD,
AMEN."
"KYRIE (CHOIR, CONGREGATION AND PASTOR)
"ASSURANCE OF PARDON - CHORAL AMEN
"PRAISE
"PASTOR: O LORD OPEN OUR LIPS,
"PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE
"DOXOLOGY No. 551
SCRIPTURE: ROMANS 10: 1-13
HYMN NO. 213 "O LORD, TURN NOT THY FACE AWAY"
"AFFIRMATION OF OUR FAITH (APOSTLES' CREED)
"GLORIA PATRI
CALL TO PRAYER
PASTOR: THE LORD BE WITH YOU.
PEOPLE: AND WITH THY SPIRIT,
PASTOR: LET US PRAY.
PRAYER AND PRAYER RESPONSE
OFFERING
OFFERTORY: "I CALL TO THEE, LORD JESUS CHRIST" BACH
ANTHEM: "THOU WILT KEEP HIM IN PERFECT PEACE" WILLIAMS
SERMON: "3 - P's IN A POD"
2. PROFESSION

PRAYER AND LORD'S PRAYER

"HYMN OF DEDICATION NO. 211 "O JESUS, THOU ART STANDING"

"BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE "ST. ANTHONY CHORALE" HAYDN-BRAHMS

----- "CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY

MRS. GRACE RIDDLE IN MEMORY OF "HUSBAND" MR. HAROLD

K. RIDDLE

SERVING AS USHERS TODAY ARE: *ALLEN BOTACCHI, JOHN

REDMAN, DAN BOSKO, ROBERT KAUAER, CHARLES PENAR.

NURSERY WILL BE PROVIDED TODAY BY: BETTY PFAFF,

LINDA PFAFF AND LAUREL STAUFFER.

DEACON AND MRS. STEVE VARGO WILL REPRESENT COUNCIL AT
THE DOOR TODAY.

THE ATTENDANCE LAST SUNDAY WAS 196.

HOSPITALIZED! MRS. HELEN HOLLEFREUND, MR. CARL
HOLLEFREUND.

MONDAY - 7:30 - WOMEN'S MARY PRUGH CIRCLE MEETING.

MONDAY - 7:00 - SPECIAL MEETING FOR ALL THOSE THAT
WERE GIVEN INFORMATION SHEETS LAST SUNDAY OR HAD THEM
MAILED OUT TO INDIVIDUALS - FROM THE LONG RANGE PLAN-
NING COMMITTEE.

WED. - 7:30 - COUNCIL MEETING

NEXT SUNDAY WILL BE THE SPECIAL COLLECTION FOR FESTIVAL
OF THE CHRISTIAN HOME (GREENVILLE - MOTHER'S DAY OFF.)
SPECIAL ENVELOPES WILL BE INCLUDED IN YOUR NEWSLETTER.
PLEASE HAVE ALL INFORMATION IN FOR THE NEWSLETTER BY
WEDNESDAY.

WE ARE IN NEED OF NURSERY VOLUNTEERS. IF YOU COULD
POSSIBLY HELP OUT 1 SUNDAY EVERY COUPLE OF MONTHS
PLEASE LEAVE MRS. DORIS ZAVACKY KNOW (COORDINATOR),
OR YOU CAN LEAVE YOUR NAME IN THE OFFICE.

I WOULD LIKE TO THANK THE FRIENDS OF ST. PAUL'S UCC
FOR THEIR KIND EXPRESSION OF SYMPATHY AND FOR THE
CARDS THAT WERE SENT FROM THE CONGREGATION DURING
THE RECENT DEATH OF MY "MOTHER".

--WILLIAM ZAVACKY, SR.

MRS. GRACE RIDDLE WOULD LIKE TO THANK EVERYONE FOR
THEIR CARDS AND PRAYERS DURING HER RECENT STAY IN
THE HOSPITAL.

CONFIRMATION PICTURES CAN BE OBTAINED IN
OFFICE

5 - P's In A Pod" profession

Rom 10:9-10, 4 IF U EXXXX will speak as I do, K. I. D.
U. I AM, & B. I. W. I. D. C. I. S. T. G. I. T. D. I. L. F. O. R.
I. C. H. I. L. 3. D. A. Y. I. C. H. I. S. T. G. I. T. M. H. T. I. T.
I. C. H. I. L. 3. D. A. Y. I. C. H. I. S. T. G. I. T. M. H. T. I. T.

Ref 2 last week - place, 2day=profession=Blief
Script=I speak Jew & Gent, Jew observe law but import
thing=ILLUS Js Xp, tru answer hart/mouth vs 8-10
(Illus lawyer, minister & resurrection Js Xp.)
Head faith & not hart/prob with peop want do mor 4 it
But G say NO=just accept free gift no mor
2 satisfy desir do mor, other thing is MOUTH
(Illus Schofield physician & school acceptance)
tak both, hart/mouth

Thus altar calls & ask peop mak commit
accept in pew with hart/cum 4ward make publickstan
This outward profess
sum peop tak offence get uptite/threatened,no need
" say I DID THAT, this OK & good,
" " " " & no did,
say Blong Js Xp & lik unbelievers=drunk, swear, dirty
story, cheat, adultery etc.
I call liars

Altar calls mak poss pers accept Xp if U op tell 2 do
2 mak commit is 2 ope lif 2 lif grtest exper
I cud tell U peop do this aft many yrs ch member
lives chang, bcz never knew wat all abot,
I kno this bcz happen 2 me & I thot was Kian
Ther4 I want 2 shar with U wat can mean 2 U too
bet peop want fite me bcz of it
So if hav altar call - U made commit, no cum 4ward
if not sur wher U stand salv wife, answer G call
blame reasons 4 cum 4ward=battalidens, probs family,
husband, wife, children, sickness etc.
eed 2 open altar? then I didn't speak? then
be need? I'll embarrass not know reason cum 4ward
but bring sing last bwn & we cou sel
my given service peop no know the Lord,
I don't hav opp? mak commit
Ther4 time 2 time will hav altar call
if hav questions come in this talk? me, or call me
I will answer questions
next week I suppose all this
If hav needs Play, cum 4ward & I will counsel

This is what Paul was saying. That we do have this problem with our heads and we have a problem with our hearts as well. For you see, God has given us a mind and an intellect to use as well. We do use our minds to think and to reason. But many times our head gets in the road of the heart. Because when we are speaking of something like salvation, we are speaking of something that is accepted by faith. It is accepted not with our heads, but with our hearts. This is what Paul was trying to say.

But in this regard we need to look at this in another light for Paul adds something to this. Paul was saying we need the mouth as well.

Dr. A.T.L. Schofield the noted English physician of yesteryear, not to be confused with the Scofield of Biblical scholar fame, tells of how at the age of 15 he was sent to a boarding school in Wales. He arrived in the evening and was shown to his room. He met his new roommate and the first thing the roommate asked was, "Are you a Christian?" Schofield answered no. The boy asked, "Why not? Don't you want to be one?" Schofield replied that it was not a matter of wanting to be one, but it was a matter of being unable to accept it. He had been raised in a religious home and his parents had tried to share Christianity with him, but he could not accept Christ as his saviour and so their words all went in one ear and out the other. Much like many 15 year old boys. He roommate told him he was going to a prayer meeting that night, and he was going to pray for Schofield. Later that night the boy came back to the room, crawled into bed and very shortly was sound asleep. But Schofield could not sleep. He tossed and turned and kept wondering why he could not sleep. But something seemed to be telling him that he had to do something. Finally a voice spoke to him and told him, "You have to believe." So he said, "Well, if that is what I have to do to get some sleep, I will do it." So he got out of bed, and down on his knees as he said, "God, if you are trying to tell me what I think you are trying to tell me, I accept Christ as my Saviour," and he got back in bed and fell sound asleep.

The next morning the schoolmaster came to the room and introduced himself. He said, "I understand you are not a Christian. We try to have all of our boys at this school become Christians. We are praying for you." Schofield answered, "I am a Christian." The schoolmaster replied, "But you told your roommate last night you were not a Christian. When did you become one?" Schofield answered, "About 2 o'clock this morning." The schoolmaster said, "Suppose you tell me about it." So Schofield related what had taken place and in later life he realized he was fulfilling at that time what Paul had written in this chapter to the Romans. That it is not only with the heart that we accept, but with the mouth as well.

So what Paul says in the 9th and 10th verses is for each of us: "For if you tell others that Jesus Christ is your Lord, and believe in your own heart that God has raised Him from the dead, you will be saved. For it is by believing in his heart that a man becomes right with God; and with his mouth he tells others of his faith, confirming his salvation."

Now this brings us to the subject some people have wanted to hear about. Why do we have altar calls in the church? This is the reason for it.

"3 - P's In A Pod"
Profession

xt: Romans 10:9-10

if you tell others that Jesus Christ is your Lord, and believe in your own heart that God has raised Him from the dead, you will be saved. For it is by believing in his heart that a man becomes right with God; and with his mouth he tells others of his faith, confirming his salvation. Living Bible

Scripture: Romans 10:1-13

This morning we are having the second of a series of sermons entitled, "3 - P's In A Pod." The second P for this morning is, "Profession." Last week we spoke of the, "Place." We were speaking of the altar and the use it has been used for. How it has come down to us in our present day and age and so on. Today I would like to speak on, "Profession." Meaning, "Something that we believe," as opposed to an occupation. Thinking along this line we read as our scripture for this morning a portion of Paul's letter to the Romans, in which he puts this forth. Now Paul, you must understand was speaking to the Jews in Rome in particular. If you will open our Bibles to this chapter, we are going to delve into 3 verses of this chapter. That is the 10th chapter of Romans.

Paul is trying to impart to these Romans that they had tried to live by the law and they had tried to become righteous in this way, but they couldn't do it. That it is not the law that made them righteous because a person could live up to the letter of the law and still not be righteous. But Paul was also speaking to the Gentiles and trying to impart to them the same message. And so it is that in the 8th verse we read what Paul was really getting at. He said, "For salvation that comes from trusting Christ - which is what we preach - is already within easy reach of us; in fact, it is as near as our own hearts and mouths."

Now Paul was saying something quite different from what the Jews had been hearing for years, and trying to live.

A prominent lawyer in New York city once came to a noted clergyman. He asked this minister if he really believed in the bodily resurrection of Jesus Christ. The minister answered that he did. The lawyer asked him if he could offer proof of this. The minister suggested that he would draw up a list of facts and present his case to him. He did this and the lawyer read it and said, "You have proved your case beyond a reasonable doubt. But I still have a problem with salvation. But it is not with my head, it is with my heart."

It is in the pew that the people make the acceptance of Christ with their hearts, and it is when they come forward that they make the public acceptance of Christ. They are saying not only with their presence at the altar but with their lives and with their voices that "Jesus Christ belongs to me." That they are standing apart from the rest of the world, and that they are willing to take a stand for Christ. But you see some people get uptight about this. They start saying, "Well why do we do this? We don't have to do this. Why can't we do this privately? I can do this in my home." This is true. But many times people who do this merely masquerade as Christians. They do not really make this acceptance, they just say this to have people believe that they are Christians. Then they go out and live the same kind of life as all of the unbelievers around them. A person who says, "I accept Jesus Christ as my Lord and Saviour," doesn't go out and act as a drunkard, or mix with the same drunken crowd he once did. A person who says, "Christ belongs to me" doesn't associate with those people who tell nothing but dirty stories all the time and use filthy language. A person who says, "Jesus Christ is mine," doesn't live an immoral life and run around with his secretary, or his neigbors wife. A person who accepts Jesus Christ, lives that life, and that life becomes changed. Paul says he becomes a new creature. It can be done privately. I would not deny this. But it is with the heart and with the mouth that you show you accept Jesus Christ. This is why we have altar calls to give the person the chance in the pew to accept Christ, and then to come forward and stand on his two feet and say, "I have done this because I believe in Him, and He now lives in my heart."

But you see, we also have altar calls for another purpose. There are some people sitting in the pews on any given Sunday morning who may have made this acceptance a long time ago. But have become backsliders. They have drifted back into the things of the world because they have gotten away from the Word of God. They have gotten away from Church attendance.

They have gotten away from living the life that Christ has instilled in us once we become His. And so, they need to have the invitation extended to them to turn their lives around and to make a re-commitment to Jesus Christ. But we also extend altar calls to people who have problems. Many of you come here on a Sunday morning with heavy hearts nad minds and no one knows it. Maybe you feel like you would like to speak to the preacher at the door, but there are too many people around when he shakes your hand, and so you say nothing. Many times you perhaps come herefor help which you do not receive. So therefore, we extend the invitation for anyone at any time to come forward and to share their problem with the Pastor and let him counsel with them and help them. To pray with them and let this person seek the help needed. There is no need to get embarrassed or uptight, or excited and say, "We don't do that in our church." Maybe we haven't, but does that mean it is all wrong?" Maybe, some other people have not felt as strongly as they should have about this. One thing we need to do and that is, on any occasion to give people the opportunity to know Jesus Christ in a new and different way.

I could name you people in this congregation who have made this commitment in a new way and they have come alive, and their lives have changed. They would be willing to tell you this. And many of them have told me they were members of this church for X number of years, and now at last they know what Christ should be and mean in their lives. This is what I am trying to share with you. For I once sat in pews like you are sitting in. I thought I was a Christian too. But I didn't know what Jesus Christ was all about until I made this public P^tofession of Him. It was then that my life was turned around and then I became a different person. And this is why I want to share this with you. Not because I am trying to force you into doing something that you do not want to do. Because it really does not make any difference to me whether you make this commitment or not. It is between you and Almighty God. Next week we will get into the "Purpose" of why we

do this. Then maybe you will see this in a different light from some of the things I have been hearing. But I'll tell you one thing, from time to time we are going to have altar calls in this church. And I would hope that if the Holy Spirit is moving within your heart and telling you to come forward and accept Christ, because maybe you don't have salvation like you think you do. Then I would say that you need to answer the call for commitment. This is why we make this "Profession." Not to show off to anyone around you. Not to let other people say, "Oh look at him, doesn't he look holy?" But to merely put our personal life in order with God. And then know for a certainty that we have eternal life through Jesus Christ because we are not ashamed to make this "Profession." Let us pray.

Almighty God, Our heavenly Father, we question many things in life. Many times we question why we have been put in a certain place at a certain time. We know that when we seek answers that you do indeed give these answers. So Father, if we have questions in our hearts that are unresolved, we would ask this morning that you would speak to our hearts. That we would understand that we can always come to you. And Father, we would pray that the hearts and the lives of the members of this congregation may be filled with your love. With a new understanding of what serving Jesus Christ really means. That this congregation can be turned on for the Lord. That we can see great things happen at the corner of Walker and Brugh Avenues in Butler, Pennsylvania. That we may not look at this congregation and this church as being so much tradition and history, and that we have only done certain things in a certain way. But that we may look anew at what Jesus would have us do in each of our lives. For we know that Jesus Christ does move and motivate us, and that He can live within each of us, that through Him we can have the confident assurance of salvation and eternal life. Father, we pray these things in His Name, and in the prayer that He taught us to pray _____

The Lord's Prayer.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA

MOTHER'S DAY MAY 9, 1976

THE REV. RALPH C. LINK, PASTOR

MRS. KAY MORRIS, ORGANIST

MRS. CYNDIE SYBERT, YOUTH CHOIR DIRECTOR

MARCIA McBRIDE, JEFF HOCKENBERRY - ACOLYTE

ORDER OF WORSHIP - 11:00 A.M.

PRELUDIUM: "ADAGIO SOLENTO" BEETHOVEN

PLEASE REMAIN SILENT DURING ORGAN CHIMES

*PROCESSIONAL HYMN NO. 31 "FATHER, AGAIN IN JESUS' NAME"

*ASCRIPITION - CHORAL AMEN

*EXHORTATION

*CONFESION (IN UNISON) "O MOST LOVING FATHER, WHO WILLEST US TO GIVE THANKS FOR ALL THINGS, TO DREAD NOTHING BUT THE LOSS OF THEE, AND TO CAST ALL OUR CARE ON THEE, WHO CAREST FOR US; PRESERVE US FROM FAITHLESS FEAR AND WORLDLY ANXIETIES, AND GRANT THAT NO CLOUDS OF THIS MORTAL LIFE MAY HIDE US FROM THE LIGHT OF THAT LOVE WHICH IS IMMORTAL, AND WHICH THOU HAST MANIFESTED UNTO US IN THY SON JESUS CHRIST OUR LORD. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

"PASTOR: O LORD OPEN OUR LIPS,

"PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551

SCRIPTURE: 2 CORINTHIANS 4

HYMN No. 256 "LORD, SPEAK TO ME"

*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

*GLORIA PATRI

CALL TO PRAYER

PASTOR: THE LORD BE WITH YOU,

PEOPLE: AND WITH THY SPIRIT.

PASTOR: LET US PRAY

PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY: "BENEDICTION" KARG-ELERY

ANTHEM: "LOVE ONE ANOTHER" GERMAINE HABJAN YOUTH CHOIR

VERMONTS "3-PIS IN A POD"

3. PURPOSE

TEXTS: EPHESIANS 3: 17-19

ROMANS 10:14, 15A

2 COR. 4:5

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION NO. 470 "SAVIOUR, THY DYING LOVE"

*BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE "ARIA IN F MAJOR" HANDEL

----- *CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY DONN MILLER IN LOVING MEMORY OF HIS "MOTHER" - DOROTHY KALE MILLER.

SERVING AS USHERS TODAY ARE WALLY FEDER, JOHN SNOW, MONT MACKINNEY, HERB SHEARER AND STEVE VARGO. ELDER AND MRS. HOWARD BOLAM WILL REPRESENT COUNCIL AT THE DOOR TODAY.

THE ATTENDANCE LAST SUNDAY WAS 223.

NURSERY WILL BE PROVIDED TODAY BY VICKIE HOLT AND LINDA McMILLIN.

WE WOULD LIKE TO THANK MR. WILLIAM OHL FOR SERVING AS LITURGIST TODAY.

> WED. - 6:00 - MOTHER AND DAUGHTER BANQUET - BRING TUREEN AND TABLE SERVICE. MEAT, DESSERT AND BEVERAGE WILL BE PROVIDED. IF YOU BRING MORE THAN 2 GUESTS PLEASE BRING AN EXTRA TUREEN.

> TONIGHT - 7:30 - THE YOUTH GROUP IS SPONSORING A RALLY TO BE HELD AT OUR CHURCH. THE BONSHINES, A LOCAL CHRISTIAN SINGING GROUP, WILL BE IN CHARGE. PARENTS AND YOUTH ARE URGED TO ATTEND.

THERE IS A PAIR OF BLACK GLOVES WITH A HIGH KNIT CUFF IN THE OFFICE IF THEY BELONG TO YOU - PLEASE CLAIM THEM.

> NEXT SUNDAY - SPRING ASSOCIATION MEETING AT MEADVILLE IF YOU ARE INTERESTED IN ATTENDING - CONTACT THE PASTOR OR SECRETARY.

ELEANOR McWILLIAMS WOULD LIKE TO THANK ALL THOSE THAT SENT CARDS AND GET WELL WISHES WHILE SHE WAS RECENTLY HOSPITALIZED.

> BUTLER AREA LAYMENS DINNER - GRACE REFORM CHURCH, HARMONY - MAY 20 - TICKETS ARE \$2.50 AND THE WIVES ARE ALSO INVITED. CHUCK PENAR AND BOB TAIT HAVE

TICKETS.

SPECIAL COUNCIL MEETING MAY 16
HELLIE HUGHES IN HOSPITAL 7:30

"I'm a lodger," he implored.

1951-1952: 1:14-19, 2: 10:14, 15a, 2: 12:15

Capiz: 1-Place, 2- position
or 3- ion if not suitable to seal malt & min

3. you see 3 Conclusions:
bottom: 7:17-19, all 4 lift up, my concern /
spiritual lif peop

卷之二十一 - 10

comes 10:1-11, 15a. In this scripture

erse at file of 1000= 2 car 4:
This would be 7-2 preach 10, this why altar calls
1 preach 10 Iowa can do no else, I bunn list 2-4
We go all over P. Iowas, can't eat, quite front Luther

At 9:15 a.m. the lifeboat declarant preached to his company.

843 511 JAY-AN-OR 146 2

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I feel just I answered

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Bulltown = spiritual leader this congregation.
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2 & that which benefit peop I serv

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(1) ... = real)

This is what I say to people.

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" " " " get up time becuz I must preach what I won't
that Un business

but I know ministry must perform & will continue? best ability, 'cuz Je Kr can in? my life - chang it & call

As long as we have ministry here - can progress, grow
like church does, we will stay.

I live changed, people accept me, he will stay but when this ministry ceases, then frankly must leave
I accept God as my want & now I am progressive

leaving lip is not in any ministry, nothing or no 1 about ever ask or demand that we

compromise that.

"3 - P's In A Pod"

3. Purpose

Texts: Ephesians 3:17-19

- That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Romans 10:14, 15a

How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?

2 Corinthians 4:5

For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

By way of summary of the last two messages we have had, I would like to point out that we have covered several things in this series entitled, "3 - P's In A Pod." The first thing was the "Place" of the altar and how it has evolved down through the years. This was the establishment of the Altar where we do make use of it and ask people to make a "Profession" which was message number two. We tried to explain why we profess this or express this "Profession" in a church. One point which needs to be added to this, was brought to my attention following the service last Sunday. A woman who is a member of this church asked me, "If I have made this commitment, and am striving to live the Christian life, must I make it again?" The answer of course, is "No." Once a person has made this commitment to Christ and is striving to live and do as Christ would have us to do, it isn't necessary to make this commitment over and over. But, if a person has made this commitment and is having problems in living up to this commitment, then perhaps the Holy Spirit will tell this individual to recommit their life, or to make this re-profession of faith. Or to really search their life to determine whether this commitment was ever made or not. And that is simply what it amounts to. This morning we are going to look at the "Purpose" of the use of the altar. I am going to ask you to look up 3 portions of Scripture with me, which we will use for this message this morning. We will not be switching back and forth, so do not be alarmed that we will be confusing you in this manner.

We will use one portion of scripture and then go on to the next one. The first portion of scripture is from Paul's letter to the Ephesians the 3rd chapter. I also want to state that we are not taking a few verses out of context, and using them to make my point in this way. I would urge you to read these portions of scripture in their entirety and you will see that Paul is stating exactly what I am trying to convey to you this morning. The people at Ephesus must have been asking questions that people are still asking today. The big question question that is asked about the "Purpose" for altar calls is, "Why?" Why are we concerned with someone sitting in the pew and ask them to look at their life and to think of the relationship they have with Jesus Christ? Why perhaps do we bother strangers who may come to visit our church and ask them to look at their lives and make a commitment? The answer is to be found in Paul's letter here, beginning with the 17th verse.

Paul states very simply, "That Christ may dwell in your hearts by faith." He is saying that you make this commitment, you make this profession and Jesus Christ lives in your heart. But it is done not with your head, it is done with your heart. It is done by faith, by trust that this will take place. Then he goes on and says, "That ye, being rooted and grounded in love," this is the love that flows from Jesus Christ when He is our Saviour. That we find a love that we didn't know before. "That we may be able to comprehend with all saints," to understand with every other believer what it is to believe in Jesus Christ. What it really means to have Him in our life. "What is the breadth, and length, and depth, and height." In other words all of the dimensions of life. Life takes on a new dimension, a new personality. It is like standing on top of a mountain and looking out at a landscape or landscape stretching out before us. It is like the candy bar commercial which finds it hard to describe the candy bar that says, "It's indescribably delicious." This is what life really becomes when Christ really lives in our hearts and lives. It becomes different.

Then Paul goes on to say, "And to know the love of Christ," because our love

not only flows to Him, but His love flows toward us. This passes all human knowledge. We cannot understand it, we cannot comprehend it, we cannot know what it is until we have it. "That ye might be filled with all the fulness of God." What he is saying here is that when a person comes to Christ, that Comforter promised by Jesus, that Holy Spirit comes and lives in our lives. We become different people, because we have a new being living within us that makes us and moves us to do the things we should. So Paul is saying this is why we make this commitment.

But when we turn to the 10th chapter of Paul's letter to the Romans, at the point where we left off last week, we can answer the question, "How is this achieved?" How do we go about this? How is this brought into being? If you remember we left off with the 13th verse which reads, "For whosoever will call upon the name of the Lord shall be saved." Then in the 14th verse and the beginning of the 15th verse, Paul puts down in his beautiful way, in a form which people could understand, his argument. He asks a series of questions and each question brings the person further along to where he can understand what Paul was trying to say. And so the questions begin, "How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?"

Now I would like to reverse this order, and begin with the last question and move up to the first question in a logical sequence. So to the last question first, "And how shall they preach, except they be sent?", we realize that what Paul is saying is that anyone who is to be a preacher must be called by God. This is one of the problems in our churches today and that is the fact, that people who are preaching, and holding down jobs who have never been called by God. I do not believe that this job, or this occupation, or profession, or whatever you want to call it, can be held by anyone who doesn't sincerely know and believe that God has extended a call to him. I believe that one of the problems today is that people, perhaps late in high school, or early in

college go over a list of available occupations. "Perhaps a school teacher? "N that field is overcrowded. Medicine? No, that takes too long. A Lawyer? No, that takes too long also. Now here's a good one, the Ministry. I'll become a minister." And so we get these half baked people who preach everything but what they should from the pulpits of our nation. I think a person like Paul said, must be called. And he should be able to say that God has called me to preach. This is what Paul is telling us. Then he asks the question, "And how shall they hear without a preacher?" We know that a congregation can be run without a preacher, that it can be held together by someone who is a part time preacher. But it takes someone full time who is willing to devote his life to the sharing of the Word, to the sharing of his life and his ministry with people of all walks of life within that congregation. We cannot do it strictly with laymen, we must have someone who is set aside for this purpose. This is the duty of the preacher.

Ar then he asks, "And how shall they believe in Him of whom they have not heard?" And here we have the burden of proof on the preacher himself. Because if that preacher does not give the Word to the people sitting in the pews, how are they going to know of Him, who is Jesus Christ? And then he puts the burden of proof on the congregation themselves and asks, "How then shall they call on Him in whom they have not believed?" In other words he is saying, "If you have a preacher who has been calbed, and you have a preacher who has preached to you about Jesus Christ, and you have heard about Him, and you have not accepted Him and believe in Him, then how can you call upon Him? How can you expect your life to be different from the ordinary and set apart, if you will not accept Him of whom you have heard? So this then is Paul's argument for the reason how to achieve the "Purpose." We hear, and we believe, and we accept.

Now we come to the third section of Scripture which was read as our morning Scripture. Paul wrote this letter to the Corinthians. If you will read on in this chapter as was read this morning, you will see that Paul is telling the

problems of being a preacher. He is saying that there have been a lot of things which have come into his life, but in all of these things he is willing and able to bear them because of the strength which comes from having Jesus Christ in his life. And so it is not that we cannot understand but if we read what he says, we can understand more fully. He says, "We are troubled on every side, but yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." And so come to the point where we want to ask, "What is the Purpose of altar calls? Of asking commitments from people? Of asking people to accept Christ to change their lives?" And we need to turn now to one verse of this portion of scripture where Paul asks, "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." He is saying that we cannot preach anything else. You know, what he is saying needs to be understood by a lot of people who have difficulty understanding some things. We believe that we have a denominational structure that we have to uphold. We have a Conference that we are to look up to. We have an association that we look up to. And we have a congregation that we have to hold together. But I have to tell you quite frankly that I owe no allegiance to any denomination. I owe no allegiance to any Conference. I owe no allegiance to any Association. I owe no allegiance to any congregation. The only one I owe any allegiance to is Almighty God. It is before Him that I have taken my vows. It is to Him that I owe my life. And it is to Him that I have dedicated my life. And it is to Him that I owe everything that I am, or have or ever will be. And it is not to men that I owe allegiance.

But I also know another thing and that is I have a job, or an occupation, or a profession if you will. Along with my job there are certain things I have to do. I must show some results for my efforts and to earn my keep. There isn't a one of you sitting here this morning who doesn't have a job or occupation of some kind. Whether that job be a housewife or a student,

this is your occupation. Each one of you I am sure wants to do your job the very best of your ability. Each one of you I am sure does this. Yet, I am not presumptuous enough to go down to Armeo, or to Pullman, or to the Bank, or wherever you work and tell you how to do your job. Yet, an awful lot of people tell me how to run mine. They tell me I shouldn't do this, or I shouldn't do that, and I shouldn't do the other thing. But I'll tell you quite frankly, I know my job. I've got my textbook, I use it every day. I try to live by it. I try to preach by it. I try to minister to you by it. And as long as I am trying to do what God says He wants me to do, I will answer to Him. I think you need to realize there is such a thing as a ministry in a congregation. The Purpose of that ministry is to minister to the needs of the people.

You know a lot of people think, and I joke about this myself, that a minister only works one hour a week. And we have fun with this. But some people seem actually think that I work on Sunday and then go home and collapse until next Sunday. But you know you do not understand what is involved. Some of you have had me bury your loved ones. You perhaps have seen me without any emotion, with any feeling, and you think I am some sort of robot. But you know, when you mourn, I mourn. When you are ill, I am ill. If you have a problem, I have a problem. You do not know the times I have laid awake at night thinking of the problems and concerns of your life, and of this congregation. You don't know the tears I have shed for your loved ones, or the prayers I have offered on your behalf. You don't know the times my wife and I have laid awake in the wee hours of the morning talking over some of the problems of this Church. But like Paul I'm willing to bear it because it is my job, because I have taken these vows before God.

I ran across a poem written by an unknown author I would like to share with you.

(Poem follows on next page)

I've dreamed many dreams that never came true,
I've seen them vanish at dawn;
But I've realized enough of my dreams, thank God,
To make me want to dream on.

I've prayed many prayers when no answer came,
Though I've waited patient and long;
But answers have come to enough of my prayers,
To make me keep praying on.

I've trusted many a friend who failed,
And left me to weep alone;
But I've found enough friends true blue,
To make me keep trusting on.

I've sown many seeds that fell by the way,
For the birds to feed upon;
But I've held enough golden sheaves in my hand,
To make me want to keep sowing on.

I've drained the cup of disappointment and pain,
And gone many days without song;
But I've sipped enough nectar from the roses of life,
To make me want to live on.

This to me is my philosophy of life. This to me is the ministry of Jesus Christ. I was called here, and I don't know why. I don't understand it. I didn't understand it then and I don't understand it now. All that I know is that God has entrusted me with a job and I am trying to do that job to the best of my ability and I always will, as long as He gives me health, and strength, and ability, and voice. I came here with dreams, hopes, and visions. Some of those dreams have come true. Some need to be fulfilled. But I'll tell you one thing, the "Purpose" of altar calls in the church, the "Purpose" of asking people to commit their lives to Jesus Christ is number one because a long time ago I accepted Jesus Christ and it changed my life. And I want to share this with you.

You may want to ignore salvation which is offered to you by God and this is your privilege. You may want to get uptight about what I preach and this is your business. But I must preach Jesus Christ, as God lays it upon my heart. I must do the things that I think need to be done in the ministry of this church as God leads me to do it. And as long as we can do this we have a ministry that can grow and progress and produce for the kingdom

of God. As long as we can see people accept Christ, and see lives changed, and people grow spiritually, we can have a ministry. But when this ceases, I'm afraid the ministry ceases and the minister must move on to a congregation who wants this. This is the "Purpose" of the ministry, to lead souls to Jesus Christ, irregardless of the slurs or slanders of any who would stand against this. I do not believe that anyone, or anything, should ever ask the ministry of a congregation to compromise to do the things things that are comfortable, so that people do not have to make a commitment to Jesus Christ. This is the message that Jesus Christ has laid upon my heart and I believe that we need to share this together. May God open our hearts and our lives that perhaps we can see this in a different way. Let us pray!

Our Gracious Heavenly Father, at this moment I must thank you personally for what You did for me. I ~~must~~ thank You that You have brought me here to these people. I believe you have a purpose in mind. I know You have a ministry for me of some kind. Father I would ask You to open the hearts of those who cannot see what You are trying to say, what You are trying to do in this congregation. That You would let them come to a commitment to Jesus Christ, that they may not be ashamed and may not hide behind telephone calls, or innuendoes, or anything else, but that they may truly question and may truly come to an understanding of what Christ really is and should mean in their hearts and lives. Father, I thank You for these people. I thank You for those who have not only made this commitment, but whose lives have been changed. We have seen the growth. We have seen the joy. Now Father, I ask You that You would let this happen in the lives of many others. That they too may share the joy that we can feel and we can have. Bless each one and keep them in your care for we ask it in the Name and for the sake of our Lord Jesus Christ, in the prayer that He taught us —— The Lord's Prayer.

ST. PAUL'S UNITED CHURCH OF CHRIST
 BUTLER, PENNSYLVANIA
 FIFTH SUNDAY IN EASTERTIME MAY 16, 1976
 THE REV. RALPH C. LINK, PASTOR
 MRS. KAY MORRIS, ORGANIST
 MR. RALPH COOPER, CHOIR DIRECTOR
 JEFF CAMPBELL, TERRY McCLIMANS - ACOLYTE

ORDER OF WORSHIP - 11:00 A.M.
 PRELUDE: "CHACONNE" COUPERIN
 PLEASE REMAIN SILENT DURING ORGAN CHIMES
 *PROCESSIONAL HYMN NO. 12 "FOR THE BEAUTY OF THE EARTH"
 *ASPIRATION - CHORAL AMEN
 *EXHORTATION
 *CONFESSON (IN UNISON) "MOST HOLY AND MOST GRACIOUS GOD,
 WHO TURNEST THE SHADOW OF NIGHT INTO MORNING, SATISFY US
 EARLY WITH THY MERCY, THAT WE MAY REJOICE AND BE GLAD
 ALL THE DAY. LIFT THE LIGHT OF THY COUNTENANCE UPON US;
 CALM EVERY TROUBLED THOUGHT; AND GUIDE OUR FEET INTO THE
 WAY OF PEACE. PERFECT THY STRENGTH IN OUR WEAKNESS, AND
 HELP US TO WORSHIP THEE; THROUGH JESUS CHRIST OUR LORD.
 AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)
 *ASSURANCE OF PARDON - CHORAL AMEN
 *PRAISE
 *PASTOR: "O LORD OPEN OUR LIPS."
 *PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE
 *DOXOLOGY No. 551
 SCRIPTURE: LUKE 10: 38-42
 COLOSSIANS 3: 18-21
 HYMN No. 445 "O HAPPY HOME"
 *STATEMENT OF FAITH (FRONT FEW PAGES OF THE HYMNAL)
 *GLORIA PATRI
 CALL TO PRAYER
 PASTOR: THE LORD BE WITH YOU.
 PEOPLE: AND WITH THY SPIRIT.
 PASTOR: LET US PRAY
 PRAYER AND PRAYER RESPONSE
 OFFERING
 OFFERTORY: "ADAGIO" MOZART
 ANTHEM: "THE GREEN CATHEDRAL" HAHN
 FLUTES - DORIS ANGELONI, ROLAND THOMPSON

SERMON: "HOME RULE"
 PRAYER AND LORD'S PRAYER
 *HYMN OF DEDICATION NO. 390 "COME, LET US JOIN WITH
 FAITHFUL SOULS"
 *BENEDICTION AND THREE FOLD AMEN
 ORGAN POSTLUDE "CORTEGE" YOUNG
 ----- *CONGREGATION STANDING -----
 THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED IN
 LOVING MEMORY OF MR. & MRS. JAMES F. CHRISBY - PARENTS
 OF MRS. CAMPBELL BY THE PAUL W. CAMPBELL FAMILY.
 SERVING AS USHERS TODAY ARE *ROBBIE VINROE, BOB DELLEN,
 BRIAN PFAFF AND STEVE SMITH.
 MR. & MRS. GEORGE PFLUGH WILL BE THE GREETERS AT THE
 DOOR TODAY.
 THE ATTENDANCE LAST SUNDAY WAS 252
 NURSERY WILL BE PROVIDED TODAY BY PAULINE FENCIL,
 KAREN VENDEL, ROBIN KNAUER.
 HOSPITALIZED: MRS. NELLIE HUGHES, MISS MARIE DAUBENSPECK,
 AND MRS. DOROTHY KENNEDY. ~~ONE FELLOWS MOTHER - ICU~~
 NO YOUTH GROUP MEETING THIS EVENING. ~~MRS. MARSHALL~~
 TODAY - 2:30 - LAKE ERIE ASSOCIATION MEETING AT
 MEADVILLE. MR. & MRS. WM. THOMPSON, REV. & MRS. LINK
 WILL BE GOING. ANYONE ELSE WISHING TO GO CONTACT THE
 PASTOR.
 MON. - 7:30 - FIDELITY BIBLE CLASS MEETING.
 TUES. - 7:30 - SPECIAL COUNCIL MEETING
 THURS. - 10:30 - MARY MARTHA CIRCLE MEETING AT THE
 CHURCH - SARA SNOW - HOSTESS.
 WE EXTEND OUR SINCERE SYMPATHY TO WIFE, FAMILY AND
 FRIENDS OF MR. GEORGE L. DAVIS WHO PASSED AWAY THIS
 WEEK.
 ADDITIONAL VACATION BIBLE SCHOOL REGISTRATION CARDS
 ARE IN THE OFFICE - IF YOU NEED ONE PICK IT UP TODAY.
 JUNE 14-17, 21-24.
 WE ARE STILL IN NEED OF SOME MORE HELPERS IN THE
 NURSERY DEPARTMENT. IF YOU CAN GIVE OF YOUR HELP
 1 HOUR EVERY COUPLE OF MONTHS - PLEASE CONTACT THE
 OFFICE OR MRS. DORIS ZAVACKY - CHR. THIS WILL BE
 DURING MORNING WORSHIP ON SUNDAY.
 BUTLER AREA LAYMEN'S DINNER - GRACE REFORM CHURCH,
 HARMONY - MAY 20 - (THIS THURSDAY) - TICKETS ARE
 \$2.50. WIVES ARE INVITED. CHUCK PENAR, BOB TAFT
 HAVE TICKETS. ~~LADIES NITE TAKE CARE~~
~~FOR MARCH 18TH 2:30 P.M.~~
 WELCOME VISITORS

"Home Rule"

verse: Col. 3:12-20

(I us. Mr. Madison's girl who only needed care)
mechanized, motorized society = breakdown in home
solution: go 2 G's Word/no 1, 2, 3, but much given
bc we lve 10:33-42, Col 3:12-20

Boils down 2 children & parents

Children need B taught/sun go astray tho taught
But mor import, parents need show HOME RULE

(Illus children playing papa, and momma)

Children education caught as well as taught

(Illus. girl no close door)

Parents need 2 correct, scold, punish
but sun afraid child hav bad image of parent no do

(Illus Mothers costly lie)

Day care centers 2 free mother from slavery,
2 many children know strangers more than parents

(Illus what grandmothers are)

It still home where greatest influence is to B had
children still need 2 b formed there

(Illus holding of child)

on last time children heard dad read Bible, pray?
" " " " " mother took time 2 tell child about G?

When we get bak 2 the basics of raising children,
we will 2 reverse of family breakdown

It still need: to stop current trend

Lead by ex where parents & the leaders, the children

no obedience expected of them,

here family is built on luv for each other
and luv for G.

-

"Love your"

Text: Deuteronomy 31:12-20

Liv., subit yourselves unto your own husbands, as it is fit in the Lord.
Wives, love your wives, and be not bitter against them.
Children, obey our parents in all things; for this is well-pleasing unto the Lord.

Bible scripture: Luke 10:38-42, Colossians 3:18-21

Many things have been said and written about the home. Some of these are in jest, while others strike a more serious note. Mr. Charles Wilson a noted engineer used to tell of a girl who ~~had~~ held a few of the ideas that seem to be very prevalent today.

(Illustration of girl who only needed a garage).

We can laugh at something like this, but actually we are living in an age in which everything is mechanized to the point that very shortly we will all have some sort of wheels under us so that we no longer will need to move our feet or legs. All of this has brought us to the point where the biggest problem we face today is the breakdown of the American home.

But this problem is so needless, it is absolutely amazing that more people do not see the solution to it. We can live in our 20th century America and still keep our homes intact, but to do so requires that we put forth a little extra effort. And this is perhaps where the problem lies, in that we are too lazy to solve our problems and we want someone to do it for us. The solution I am speaking of has to do with God and His Word, and here again we see the problem because a goodly majority of American people want to do their own thing and they have no concern or care about the things of religion. Therefore, it becomes doubly imperative that those who do believe, show by their lives, and the lives of their children and families that in the midst of all of the feverish activities which tear apart the home, that there is an answer to the problem. Once again this takes us directly back to the word of God.

The Bible spells out in story and illustration how a family should be conducted and how they should live. There ~~are~~ no one specific chapter we can turn to which pin points in one, two, three order the steps to success in family life. But scattered throughout the Bible are so many instructions, thoughts, and ideas on

to conduct family life. We read another scripture for this morning two incidents dealing with this subject. The first incident involves Jesus stopping at the home of His friend Lazarus and Lazarus' two sisters, Mary and Martha. We see in this small incident involving Mary and Martha, two illustrations of two different types of personalities. Mary liked to sit and listen to Jesus talk. She was interested in hearing the things that could change her life. Martha on the other hand was concerned with keeping a well run and organized house. This does not mean to say that either of them are wrong or completely right. It simply points out that it takes both concerns to run a household. One cannot always be reading and studying and neglecting the chores that need to be done. Either can one always be doing the work ~~around~~ that needs to be done at the expense of some reading and studying. Now, we have in this lesson the illustration that we must be well rounded in our home, and not be just one-sided.

The other portion of scripture for this morning comes from the very intelligent mind of the apostle Paul. As in many areas of life, Paul had some answers for the problems people face in living that life. The people at Colossae were much like you and me. They were concerned about raising their children in the heathen atmosphere which surrounded them. So they needed some guidance along these lines. We see in these 4 short verses that Paul is setting things forth in a logical order. He first tells the wives that they are to ~~not~~ treat their husbands in a certain manner, but that the husbands are to really love their wives. He then admonishes the children to obey their parents, and then closes with some further advice to the fathers.

Thus, this portion of scripture is divided into 2 parts. But for this morning I would like to make it just two parts. The first part being the children, and the second part being the parents.

Now we read this verse about children verse 20, we see that Paul is appealing to the sense of wanting to please God. This is entirely biblical for God values the obedience to the children in the 10th commandment that obedience to the parents will be rewarded with long life. Paul states in the letter to the Thessalonians that this is the first commandment with our life.

what really shows up in this verse is the fact that the children are incapable of raising themselves. The burden of having the proper children is placed upon the shoulders of the parents. So then the emphasis needs to be directed to the parents. This is not to say that children should just do their own thing because if they turn out wrong it is the parents who are to blame. But for the most part children are a direct reflection upon the training and ~~the~~ "one rule" they have received. But we must also add that there are cases where the children have turned against what their parents tried to instill in them. So we need to direct our thinking toward the parents.

(Illustration of two children saying "Ipa and Iama)

We can see from this that children learn something from the parents. But they learn is not only taught, but caught. But it is important that teaching and training be given. A woman who raised 7 Swizzilian sons, said she did it with ~~xxxx~~ prayer and hickory.

(Illustration of boy who would not close the door)

What the little boy needed was a father indeed. A father who was courageous enough to apply a little persuasion to the proper place, without fear that he would warp the little lad's personality. Another man once told how he had come to grips with his disobedient son, (Illustration of father & promise to God on behalf of son). But it isn't only a father that is needed, but it is mothers as well. One young man who stood before the judge was asked if he had anything to say before the judge pronounced the death sentence replied, "Oh, if I'd had a mother I would not be here now." This is the tragedy of our society today that those who should be the mainstays of the home, the mothers, are neglecting their duties to do everything else but be a proper parent.

(Illustration of millionaire in Fgh and willing everything to his dog)

The tragedy of our times. The curse that because money is more readily available that it can solve all of the problems of life.

(Illustration of girl and mother who would not admit her daughter was underage)

This is another tragedy, that parents will not take the stand they should to protect their children from the evils of the world, and they rationalize that they do not want to earn the disfavor of their children. This is an example of a mother who will in all probability feel the remorse and regret of being partially

responsible for the death and loss of her child.

One of the big things in todays society is the how and cry for more and more day-care centers. The womens lib movement has been pushing this issue above and beyond many others, in order for more women to "note, "earn their independence from housewife slavery." Many children today know strangers better, than they do their own parents, because they are with strangers for 8 to 10 hours while other gets liberated. More kids know their grandmothers better than they know their parents, because many children spend more time with grandma than at home. That is a grandmother today. According to one girl, "A grandmother is, etc," (Illustration of a grandmother is!)

Secure families are the only families who have time. Isn't this the way of 20th century America? I certainly can not condemn the grandparents of today. In fact, we need to thank God for them, because they at least are showing a concern that modern parents do not seem to have or feel.

If we look at the element of love in the lives of our people we will see that it is simply not true that the school system exerts the greatest influence on our children. Consider for instance, that the average child spends about 40 hours per week in school, 9 months of the year. A child who comes from a home where religion plays a part of the family life, spends about 50 hours a year in church. But a child spends about 60 hours just work at home. So where is it that the greatest influence can be made? In the home of course. Therefore, it is imperative that the parents exert that influence while there is still time. When was the last time many of us decided that we were going to have some religious instruction in our homes? and not ~~to~~ let the church do the whole job? When was the last time we prayed with and for our children? Have our children ever heard or seen their daddy read the Bible or pray? When the largest majority of our people can answer those questions in the affirmative, then we are going to witness the major change that our nation needs. It is still the "Home Rule" that is necessary to keep America from going down the drain. The "Home Rule" where the parents are the leaders, and the children are obedient, and the family is built around love for each other, and love for God.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA

SIXTH SUNDAY IN EASTERTIDE MAY 23, 1976

THE REV. RALPH C. LINK, PASTOR

MRS. KAY NORRIS, ORGANIST

MR. RALPH COOPER, CHOIR DIRECTOR

JEFF CAMPBELL, TERRY McCORMACK - ACOLYTE

ORDER OF WORSHIP - 11:00 A.M.

PRELUDI: "O God, THOU FAITHFUL GOD" BRAHMS
PLEASE REMAIN SILENT DURING ORGAN CHIMES
*PROCESSIONAL HYMN NO. 180 "LOOK, YE SAINTS, THE SIGHT
IS GLORIOUS"

*ASPIRATION - CHORAL AMEN

*EXHORTATION

*CONFESION (UNISON) "O Lord, whose way is perfect,
HELP US, we pray thee, always to trust in thy goodness;
that, walking with thee and following thee in all
simplicity, we may possess quiet and contented minds,
and may cast all our care upon thee, for thou carest
for us; for the sake of Jesus Christ our Lord. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

*PASTOR: "O Lord open our lips,

*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

DOXOLOGY No. 551

SCRIPTURE: ACTS 1: 1-11

HYMN NO. 182 "FAIREST LORD JESUS!"

*AFFIRMATION OF FAITH (APOSTLES' CREED)

*GLORIA PATRI

CALL TO PRAYER

PASTOR: THE LORD BE WITH YOU.

PEOPLE: AND WITH THY SPIRIT.

PASTOR: LET US PRAY.

PRAYER AND PRAYER RESPONSE

OFFERTORY

"VOLUNTARY IN A MINOR" BOYCE

ANTHEM: "TRUST IN THE LORD" HANDEL

SERMON: "GOING AND COMING"

PRAYER AND LORD'S PRAYER

HYMN OF DEDICATION NO. 371 "JESUS SHALL REIGN"

*BENEDICTION AND THREE FOLD AMEN
ORGAN POSTLUDE "CHANSON" YOUNG

- - - - - *CONGREGATION STANDING - - - - -

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED IN
MEMORY OF "LOVED ONES" BY MR. & MRS. DON ZEIGLER.
SERVING AS USHERS TODAY ARE: *DON KINGSLY,
RICHARD MANGEL, GARY PENAR AND HARRY FRY.
MR. & MRS. ROBERT DELLEN WILL BE THE GREETERS AT THE
DOOR TODAY.

THE ATTENDANCE LAST SUNDAY WAS 227.

NURSERY WILL BE PROVIDED TODAY BY: MRS. VIRGINIA
MANGEL, LIZ ARMSTRONG AND KAREN KENNEDY.

MONDAY - 7:00 - WOMEN'S FELLOWSHIP BOARD MEETING
AT THE CHURCH

> THURS. - 7:00 - BIBLE STUDY - ~~NO BIBLE STUDY UNTIL
TONIGHT~~ - YOUTH FELLOWSHIP ~~TONIGHT~~

WOMEN'S LAKE ERIE ASSOCIATION MEETING - JUNE 5.

> SATURDAY AT 10:00 A.M. AT ST. MARK'S UCC, NEW
HAMBURG. DIRECTIONS ON THE BULLETIN BOARD IN NARTHEX.
A REPRESENTATIVE FROM EACH WOMEN'S GROUP, GUILD,
SUNDAY SCHOOL GROUP AND ETC. PUT A COUPLE OF SANDWICHES
IN A BAG AND JOIN IN. BEVERAGE AND DESSERT WILL BE
PROVIDED BY HOST CHURCH. REGISTRATION 9:30 - PROGRAM
OVER BY 3:00 P.M.

> PLEASE TURN YOUR REGISTRATIONS IN FOR VACATION BIBLE
SCHOOL TODAY - IF YOU FORGOT IT - PLEASE MAKE OUT
A NEW ONE IN THE NARTHEX. THIS IS VERY IMPORTANT
SO THE COMMITTEE CAN ORDER MATERIALS AND NOT BE SHORT.

> Y IF YOU KNOW OF ANYONE GRADUATING FROM HIGH SCHOOL,
COMMUNITY COLLEGE, OR ANY COLLEGE - PLEASE GIVE US
THEIR NAMES.

> HOSPITALIZED: MRS. NELLIE HUGHES, MRS. DOROTHY
KENNEDY. - ~~HERE TODAY~~

> THE NEW SUMMER SCHEDULE WILL BEGIN JUNE 6 - WITH
CHURCH SCHOOL AT 9:00 AND MORNING WORSHIP AT 10:00.
JUNE 6 WILL BE HOLY COMMUNION AT 10:00 AND MONDAY
JUNE 7 - HOLY COMMUNION (ALTAR) FOR THOSE THAT CAN
NOT MAKE IT ON SUNDAY.

> If you are planning a trip to the Lancaster-Philadelphia
area this summer, you may want to stay at ~~Lancaster~~
THEOLOGICAL SEMINARY. OVER-NIGHT ACCOMMODATIONS WILL
BE AVAILABLE IN RICHARDS HALL FOR INDIVIDUALS, FAMILIES,
OR GROUPS BETWEEN JUNE 21 AND AUG. 8. SEE BULLETIN
BOARD FOR OTHER INFORMATION.

I WILL BE OUT OF TOWN / ~~PHOTO IN REAR~~
WELLING VISITORS OF CHURCH

"Going and Coming"

acts 1:11, YOUNG OF CHURCH, MAY 1968, 11 PAGES
102 103 104 105 106 107, FROM THE WORKS OF
H. C. BROWN, A HISTORY OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS.

(Illus lady bus 1., drunk, map Manchuria)

Lord G lik intricate map land, peop foreign our way lif
Book tak on appear timetable
ie G comings/goings neon & fans
if is eas in pt/every moment schedule : it was
script 4 this M^t timtab COMIN out this world
script script.

Vt 9, story little boy & G just a left handed

Vt 11, (100), this iron of G speak nether earth app
earance of Js,

its so big, no so, discis again write just in case,
finally, an left he die all originals gone
oh others reach 2nd coming
yr aft yr, cont aft cont - message deteriorate
finally watered down until may many no believ
Believing: mean = o cum et ieth, I accent but Js mean
an person accent Js say " " " other time
o cum yesterday/day/morrow " " " " "

(Illus ul li collapse, shall I come there)

I believ I meant it wen sent 2 angels & tell of it
In ch's May many, many warn back to this belief,
reasons very plain
air to permit cover/sumtime in future mayB series 1H
May scrib vs 7, not know wen,
2st chap unk start vs 5

in all this in alio events 2 cur aft js appear
4 believers

Here then 's plan 4 art of J

4 believ time 2 anticip/make believe, unsav, uncomit it
is in ear clouds/graves ope - believ bods meet in fir
Beliefs living also
froz left earth in tribulation & tumult & cum
anti-4=li'l itler, only worse
cur warrer yet believ wat choos do bout it
May now liv / End beliv Js,
but coul' b May, 2 morro, next month, yr 1777?

Thinking I believ, we in latter days pres worl system
days numbered

(Illus wealthy man & chamber)

not matter wat hav or not hav, not money, wealth etc
to matter, rely 4 & find ds &
to court hrs, days, yrs. to stand gat heaven
only need kno latran text. 4 believ comfort, hope
4 unbelieve=fear & dread. (100) 101 102 103

"W&H/M&M "Goin' Down the Line"

Acts 1:11 "And when JESUS had said, HE SAW THE GLORY OF THE FATHER, AND THE TRINITY OF GOD, SAID HE TO THEM, COME, FOLLOW ME, AND I WILL MAKE YOU FISHERS OF MEN, AND OUT OF YOU THERE SHALL BE A FISHING NET OF PEOPLE, AND YOU SHALL CALL THEM."

REMARKS OF RECORDED HISTORY

A lady got on a bus in New York city and the only available seat was next to a trunk. The lady sat down as unobtrusively as she could and quietly opened her purse and took out a ~~xxx~~ very detailed map of Manchuria. She quietly studied it for some time, and the trunk saw her and looked at the map and then said to the woman, "are you sure you're on the right bus lady?"

As we read the word of God, we can compare it to an intricate map of lands and people who are quite foreign to our way of life. Put as we study the Book it takes on ~~xxx~~ more of the appearance of a timetable, than a map. We see recorded the comings and goings of many people and their families. The life of Jesus ~~xxx~~ is a notable exception. He is every moment seemed to be on a schedule and indeed it was. And so it is as we turn to our scripture for today that the timetable of His life is directed to His going out of this world.

It begins by telling His real or divine friend that the previous book he had written, told the life story of Jesus Christ. Jesus had given His disciples instructions in proper living through the inspiration of the Holy Spirit. ~~xxx~~ Luke tells how Jesus came back from the dead, and showed himself to many people which was infallible proof of His resurrection. This appearance from the dead lasted 40 days, and during this time Jesus spoke to them of many things concerning the kingdom of God.

Jesus had told them while they were all assembled together that they were to stay in Jerusalem and to await the promise He was going to fulfill in them in the near future. Jesus reminded them of the ministry of John the Baptist and how John baptized with water, but that they would be baptized with the Holy Spirit.

The disciples were concerned about what He was telling them and so they asked the obvious question, "is it at this time you will restore the Kingdom of God in Israel?" They did not completely understand the message that Jesus was trying to impart to them. But Jesus passes this off and tells them that it is not

for them to know the time schedule of God. Jesus goes on to tell them that they were going to be His witnesses in Jerusalem and the surrounding area. By this they knew that the Church of Jesus Christ was to be established through them. If they didn't know it & understand it then, they found out very shortly. They were to be the ones who would spread the word of God concerning this new found Saviour Jesus Christ. And it was at this point that Jesus ascended, or went up into the air, while they watched. This is how Ascension came about. This is where the doctrine concerning the belief in the Church came about. It is in the apostles Creed that we say we believe in Jesus Christ who was crucified, dead, and buried, ~~and~~ ascended into hades, He ascended into heaven."

A little boy whose father was a preacher was riding home with his parents one Sunday, and he asked his father ~~xxxxxxxx~~ the question, "Is God left-handed?" His father said he didn't know, and why did the boy ~~xxxxxx~~ ask? The Sunday happened to be Ascension Sunday and the Father had preached on the Ascension. The boy told his dad that several times in the sermon ~~xxx~~ he had said that Jesus ascended into heaven, and sits on the right hand of God the Father.

"This Ascension was the part of the timetable of God, which took care of the "Going" of Jesus Christ. But the Scripture we read this morning took on a rather startling aspect for the disciples, for while they were looking at Jesus going from them until He disappeared into the clouds, two men in dazzling white apparel appeared in their midst. The men asked them the question, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven!"

Now here again was a promise from God, and it spoke of another earthly appearance of Jesus Christ. The disciples because of this warning, or message from God preached the imminent return of Jesus Christ. Years began to slip by and still He did not come. In order to continue the message, just in case they were to die before He came back, they began to write it down. Gradually one by one they were slain for their faith. Finally, only John was the last remaining disciple. Each of them had expected to see their Lord in their lifetime, but they didn't. Then old John died and all of the original disciples were gone. The early church fathers took up the theme and preached the second coming of Jesus Christ. The idea was propagated and spread down through the years. But

as year upon year, and century after century has slipped by, the message has been in a state of deterioration. The message has been watered down, and all sorts of interpretations have been brought to the fore.

Some have said that His Second Coming, meant that at the point of death, He came to the individual believer. I wouldn't deny this, but believe that it is a good possibility. But I do not believe that was what Jesus meant. Some have felt that at the point when a person accepts Christ as their Saviour, this is His Second Coming. I can accept this as being perhaps a type of His Second Coming. But I do not believe this is what Jesus meant. Still others say that Jesus came to some yesterday, He will come to some today, and He will come to some tomorrow, and these Comings are His second Coming. I can accept this too, but I do not believe this is what Jesus meant.

(Illustration of pulpit toppling over a preacher preaching, "Behold, I come)
I believe that when He said He would come again He meant it literally, and when God sent two angels to the disciples to tell them that Jesus was going to come back in the clouds as He went into them, this is what was meant. Surprisingly, there are many, many people in the church today who are turning back to this view. The reasons are very plain to see if we look at them. Time does not permit us to delve into all of the reasons and implications about this second Coming. I have always wanted to conduct a series of lessons and Bible studies on the book of Revelation and the Second Coming of Jesus. Perhaps we could begin a series such as this on Sunday evenings in the near future. But we need some time to look at what Jesus himself said about all of this. He gave very definite things that were going to happen ~~now~~ and each one of these things was going to lead up that much closer to His coming. And when these things were taking place the believer would know that these were signs of His imminent return. It was in our scripture that Luke tells us that Jesus said it was not for anyone to know the times nor the seasons. But in the 21st chapter of Luke, Jesus spells out some of the signs out to His followers in answer to their questions starting with verse 5. We need to also understand that along with the signs of His Coming, there is also intermingled the things that will happen after Jesus appears and takes His followers back to heaven with Him. EXEGE Scripture.

Here then spelled out for us to read, and to understand, is God's plan for "Coming." The "Coming" back of Jesus Christ, is for the believer a time to be anticipated. For the unbeliever or the unsaved and uncommitted people, it is a time of despair. For what will take place is that Jesus Christ will appear in the clouds and will take from the graves, the bodies of the believers, and those who are believers and alive walking on the earth will meet Him in the air and be taken to heaven with Him. Those who are left on earth, will be a part of the turmoil and mess that is to come. A part of this is to be the reign and rule of the anti-Christ who will be a world wide leader, and will rule the world. This figure will be much like Hitler, only worse. The tribulation will be a part of this time, and all of this is predicted in God's Word as well.

So it becomes a matter of how and what we believe and what we choose to do about it. We may not live to see the second coming of Christ, but will be raised from the grave. But Jesus Christ could come today, or tomorrow, or the next day, month or year. One thing I do believe, and that is we are living in the latter days. I believe the days of this present world system are numbered. I believe that if we do not know Christ now, we better take care of that situation.

(Illustration wealthy man - chauffeur)

You see, it is not a matter of what we have or do not have. It is not a matter of how much money, or health, or anything else. It is a matter of being ready for His Coming. We need not count hours, or days, or years. We need not stand waiting up into heaven waiting. We need only know that "This same Jesus who was taken up into heaven, will come in like manner as he went into heaven." This is the promise of God. For the believer it is nothing to fear, and in fact a comfort. For the unbeliever it should be a night and idea to be feared and awaited with dread. Where do we stand?

ST. PAUL'S UNITED CHURCH OF CHRIST

BUTLER, PENNSYLVANIA

SEVENTH SUNDAY IN EASTER TIDE MAY 30, 1976

THE REV. RALPH C. LINK, PASTOR

MRS. KAY MORRIS, ORGANIST

MR. RALPH COOPER, CHOIR DIRECTOR

JEFF CAMPBELL, TERRY MCCORMICK - ACOLYTE

ORDER OF WORSHIP - 11:00 A.M.

PRELUDIUM: "HOLY SPIRIT, TRUTH DIVINE" MUELLER

PLEASE REMAIN SILENT DURING ORGAN CHIMES

*PROFESSIONAL HYMN NO. 440 "GOD OF OUR FATHERS"

*ASPIRATION - CHORAL AMEN

*EXHORTATION

*CONFESSON (UNISON) "ALMIGHTY GOD, OUR HEAVENLY FATHER,
IN WHOSE HANDS ARE THE LIVING AND THE DEAD; WE GIVE THEE
THANKS FOR ALL THOSE THY SERVANTS WHO HAVE LAID DOWN THEIR
LIVES IN THE SERVICE OF OUR COUNTRY. GRANT TO THEM THY
MERCY AND THE LIGHT OF THY PRESENCE, THAT THE GOOD WORK
WHICH THOU HAST BEGUN IN THEM MAY BE PERFECTED; THROUGH
JESUS CHRIST OUR LORD. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

*PASTOR: TO LORD OPEN OUR LIPS.

*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY

SCRIPTURE: 2 KINGS 17: 6-18

HYMN NO. 441 "MY COUNTRY, 'TIS OF THEE"

*AFFIRMATION OF FAITH (APOSTLES' CREED)

*GLORIA PATRI

CALL TO PRAYER

PASTOR: THE LORD BE WITH YOU.

PEOPLE: AND WITH THY SPIRIT.

PASTOR: LET US PRAY.

PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY: "WE PRAY NOW TO THE HOLY GHOST" BUXTON

BICENTENNIAL ANTHEM: "THIS IS MY COUNTRY" A FRED

WARING ARRANGEMENT - SOLO - VON MALONEY

SERMON: "G.I.A."

AYER AND LORD'S PRAYER

*HYMN OF DEDICATION NO. 442 "NOT ALONE FOR MIGHTY EMPIRE"

*BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE: "HOLY GHOST WITH LIGHT DIVINE" NOEHREN

- - - - - *CONGREGATION STANDING - - - - -

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY

MRS. ELLEN BAUER IN MEMORY OF "LOVED ONE"

SERVING AS USHERS TODAY ARE: MIKE NAZARUK, JAMES

MCCORMICK, GOTTLIEB KRABEL, CHARLES PENAR.

ELDER AND MRS. CHET STAUFFER WILL REPRESENT COUNCIL

AT THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY BRAD AND JOJO

VINSON AND PATTY BABEMORE.

THE ATTENDANCE LAST SUNDAY WAS 194.

HOSPITALIZED: KATHERINE FERREE - MERCY HOSPITAL

WOMEN'S LAKE ERIE ASSOCIATION MEETING - JUNE 5;

SATURDAY AT 10:00 AT ST. MARK'S UCC, NEW HAMBURG.

INFORMATION IS ON THE BULLETIN BOARD IN THE NARTHEX.

TONIGHT - 7:00 - YOUTH FELLOWSHIP

WED. - 7:30 - COUNCIL MEETING

THURS. - THE NEWSLETTER WILL BE PUBLISHED - IF YOU

HAVE ANYTHING IN MIND FOR THE NEWS - HAVE IT AT THE

CHURCH BY WEDNESDAY.

NEXT SUNDAY WE WILL REVERT TO SUMMER SCHEDULE -

CHURCH SCHOOL AT 9:00 AND MORNING WORSHIP AT 10:00.

NEXT SUNDAY WILL BE HOLY COMMUNION IN THE PEWS, AND

THE FOLLOWING MONDAY (JUNE 7) HOLY COMMUNION AT

7:30 FOR THOSE THAT CANNOT ATTEND ON SUNDAY (ALTAR)

► PLEASE GET YOUR REGISTRATIONS IN FOR VACATION BIBLE

SCHOOL. MATERIAL WILL HAVE TO BE ORDERED AND THE

TIME IS SHORT. VACATION BIBLE SCHOOL JUNE 14-17,

21-24, FROM 9:00 TO 11:30 P.M.

FLOWER CHART - NEW FORMS WILL BE PASSED NEXT WEEK

FROM JULY THRU DEC. WITH THE EXCEPTION OF DEC. 26

AND THE DATES ALREADY FILLED IN IN THE NARTHEX -

NOW IS THE TIME TO MAKE YOUR SELECTION FOR SPECIAL

DATES IF YOU WANT ONE. FLOWERS ARE NOW \$8.00 EACH

SUNDAY.

IN A RECENT LETTER FROM THE OLD PEOPLE'S HOME -

401 S. MAIN ST. ZELIENOPLE, PA. THEY HAVE ASKED

THAT WE PROMOTE AND ANNOUNCE THE PROGRAM OF VOLUNTEERS.

THE HOME NEEDS PERSONS TO SUPPLEMENT THE WORK OF THE

PROFESSIONAL STAFF. HELP IS NEEDED IN ALL AREAS OF

THE HOME RANGING FROM VISITING A LONELY RESIDENT TO

OFFERING AID IN VARIOUS DEPARTMENTS. SEE BULLETIN

JULY 10 VILLAGE / SS. TEACHERS BRIEF MEETING AT THE

CHURCH.

"J.I.L."

Text: 2 Ki 17:13, ~~Let the Lord testify against Israel, & against Judah, by all the prophets, and by all the soothsayers, saying, Turn ye from your evil ways, & keep my commandments and my statutes, according to all the law which I commanded your fathers, & which I sent to you by my servants the prophets.~~

((illus of secrets))

CIA means secretive stuff etc/examp Soviet & our Embassy official & radioactive by telephone

will talk scripture/title CIA & relate both 2 our time begin 6 vs= Hoshea last king Is,

9th - last yr reign taken captive

He 'cum king by murd Iekah, Iekah murd Iecalah
diglath-pileser king Assyr & Is pay tribute,
at death Hoshea stop trib/Chalmaneser seiz Hoshea,
besieging ~~xx~~ Samaria/tak 3 yr 2 capture, Chalman die,
Sargon King & took 27,900 prisoners

read 18 vs, only Judah left

reject 7-12

his story & action parallel & I C need CIA America
~~conversion~~, peop no JI'd do things rite, but things
wrong/siv chanc & chang lives no want & refuse

check bib & find this true sinc begin

so may cum lik child & convert=chang, turn round
complet trust lik child, luv, obey, clear mind, no philos
likli that rite with G & this we need 2day

((illus Patrick Henry & his will say))

without In I canno be happy, I know this & we need knot
~~I=Intercession~~, nation crtbasic bcz peop found were
jpt P ita, jpt faith cum from crt pray or intercess
& self-suffic & no need outside help

So this we & emt & we know must hav help other peo

" need act now hav need Higher help & this 6

(read text)=this wat we need 2 know 2day, b4 2 late

((illus another 1 - power))

A = implication, need apply cert principles in run natic
by cert grp: peop govt want believ can get long
with quillless neon & it mak no diff they atheists

((illus peaceful co-existence, bear lamb))

As Jews swallo by Assyr so can we B

Ult aim Comies 2 overthrc us

((illus mini-van visit Jon in tomb))

urn still 14 us & we need heel 14 2 late

We look 2 Hash & solv all probs 4 us & put trust

in men

((Illus Henry Braly & home of country)needed)

need CIA in UK, Convers, Intercess, Implication

nt also Christ in Merica

"... . . . "

Scripture: 2 Kings 17:6-12

Text: Verse 13, "xxxx let the Lord testify against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets."

(Illustration of secrets)

When the name, or title, or initials "CIA" is mentioned today, it evokes different responses from different people. Mostly, people think of the ultra secret organization pledged to discover the secrets of the Soviet Union and China. "CIA" ~~is~~ has come to mean a hardnosed organization which will stop at nothing to discover what it wants to know. But partially in defense of the CIA I believe we should point out that it has a definite purpose and need in our foreign relations when we consider that just the other day a member of our embassy in Russia was discovered to have been exposed to radiation, and the source was the telephone he used in the Embassy in Moscow. Sort of sounds like our so called Russian friends use some very devious means to cause problems for us, doesn't it?

But I would like to take the title "CIA" along with our scripture for this morning and relate them both to our nation today. As we begin reading the account in 2 Kings 17, at verse 6 that in the ninth year of the reign of Hoshea the King of Assyria took Samaria and carried Israel away captive. We need to go back into history a short span of time to understand what had taken place. Hoshea had become king of Israel and incidentally was the last king of Israel. But he became king through a conspiracy whereby he murdered Elijah the King. Actually Elijah was sort of being paid back for his treachery, for he ascended the throne by murdering his predecessor Zedekiah. But Hoshea became king ~~and~~ during ~~at~~ the time Tiglath-pileser the King of Assyria. Tiglath-pileser stated that he had made Hoshea King, which was partially true for without the support of the Assyrian King he would not have survived too long. The people of the Northern Kingdom had to pay vast tribute to Assyria, and after a while this burden became too great, and Hoshea led a revolt against this paying of tribute. This probably occurred at the time of the death of Tiglath-pileser, when the reigns of government were changing hands. Shalmaneser became the new king, and

Achaea again began to pay tribute to Assyria. But Shalmaneser found something he did not like about Achaea and took him prisoner and besieged Samaria. It took Assyria 3 years to defeat Israel, and Shalmaneser had died in the meantime and was replaced by Sargon II. Garrison states that he took 27,900 prisoners, and so the kingdom of Israel fell and we read in the 13th verse that only Judah was left. This was the southern kingdom,

but when we read the verses in between we begin to see that there were many things which brought all of this about. In verses 7 through 12 we read of their apostacy and turning from the things of God. (Explain these verses). But the Lord spoke to them about this through his prophets, (text, read this). In verses 14 to 17 we see more of what they did, (explain those verses). Then in verse 18 we see the final result of their disobedience.

At this point we need to say that we can see that our nation parallels these examples very closely. It is at this point that I believe we have a definite model of SDA in America. Realizing each letter does not stand for something as all initials do in abbreviations, we can start with the letter C and say this letter should stand for Conversion. Conversion is a word that many people do not like to hear, because it means they should do something, and people do not like to do things that are good for them. People will jump at the chance to do all sorts of things that are wrong for them, but give them something to choose that will change their entire lives, and be the best thing they could ever do, and they will refuse it. This is rather strange when we think of it, but if you read your Bible with any regularity, you will soon discover that this is what man has done since time immemorial. Jesus said unless you become like a little child and become converted, meaning changed, or turned around, you will not see the kingdom of heaven. He was saying that it takes the attitude of a child to really understand this. It takes the complete trusting, the complete confidence that a dutiful child will render to its parent. It takes the uncluttered mind of a child. A mind that is not filled with all of the philosophies, and isms of the world. - mind that is concerned only with being right with God. This is what we need today. The "C" of conversion. (Illustration of what

(Patrick Henry concluded his will with.)

"Without Christ, you cannot be happy. I believe this is what we need to know and to share with America in this our 200th year.

The second letter is the letter "I" and this should stand for Intercession. Our nation has achieved its greatness and world stature basically because our founding fathers were men of great faith in God. And great faith in God only comes from great praying or intercession. But gradually we have become a nation of self-sufficient people. We ~~do~~ ^{now} need of anything or anyone beyond ourselves. But our self-sufficiency is fast coming to an end. We are beginning to realize that we depend upon many people in many parts of the world for our daily existence. We can no longer isolate ourselves from the world nor remain the selfish Americans we have been. But along with this new knowledge is that we are not completely self-sufficient, we need to acknowledge that we have a need for help, which can only come from a higher source. This of course is God, and we need to get back to the praying nation we once were at our founding.

God said to the Jewish people, "Turn from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets." He could very well be saying exactly the same thing to us in our nation today. God commanded our fathers to found our nation on Biblical principles, and we have been blessed with wealth and prosperity beyond measure. This means that we were once a people who spent time in earnest prayer.

(Illustration of Panther and prayer)

This is what we need to do today. We need to learn how to pray again, and how to place things in the hands of God, and let Him take care of our destinies. The 3rd letter is "A" and it should stand for Application. We need to apply certain principles in the running of our nation. We have a certain group of people in our governments who believe that we can get along with godless people and it makes no difference that they do not believe in a power higher than themselves.

(Illustration of Peaceful Co-existence, bear and lamb)

We need to understand that just like the Jewish people of old who were swallowed up by the Assyrians, we too can and will be swallowed up by the Russians and the Chinese by letting them lull us into a sense of false security. The ultimate aim of Communism is to overthrow Democracy and this is still their goal. I was reading with interest a short time ago of the visit a minister made to Moscow. He told of how he went to the Kremlin and stood in line to go through the tomb of Lenin. He explained about Lenin's life and how he was obsessed with the idea of the world being ruled by the working man. He explained how Lenin was embalmed when he died, and was re-embalmed 3 years ago and placed back in the coffin with a glass lid, for all the world to see. I thought of how he believed he was some sort of saviour, but think God is just as deaf as any other self-styled God. God has a way of steering in and circumventing the schemes and ambitions of men.

But the warning is still there that man must turn from their evil ways and live as he would have them to live. We seem to be following a course that many other nations have followed which led to their eventual downfall and disappearance from world leadership, and that is the placing of all of our trust and reliance in leaders. We look to Washington to solve all of ~~xxxx~~ our ills and the right man in the right place will take care of us with money, and food stamps and all of the other good things of life.

(Illustration of Henry Brady)

The American home is still the place where the American dream begins, and comes true. It is still that godly father and mother, rearing God fearing, Christ loving children that is going to turn the tide of the times.

I submit to you that we need the "M.I." in America, but that it be, "Conversion, Intercession, and Application." This is better than any other organization which can be used for spying or subversion in other nations, because this is based upon God and what He would have us do. But I submit to you this morning that "M.I." could and should stand for "MARCH IN JESUS." Christ, in the lives of every person. Christ in the hearts of all Americans. And Christ accepted as our only saviour. We believe that all government leaders from the

President on down. Christ, your Saviour and mine.

We were to hear as a nation and a people the words of the Lord: "Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets."

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA

PENTECOST (WHITSUNDAY) JUNE 6, 1976

THE REV. RALPH C. LINK, PASTOR

MRS. KAY MORRIS, ORGANIST

MR. RALPH COOPER, CHOIR DIRECTOR

ELLEN MASTERY, BRIAN KENNEDY - ACOLYTE

ORDER FOR HOLY COMMUNION 10:00 A.M.

*PRELUDE "A SONG OF HOPE" MUELLER
*PROCESSIONAL HYMN NO. 184 "ALL HAIL THE POWER OF JESUS!"

*ABSCIRPTION - CHORAL AVEN

NAME"

*ALTERNATE ORDER OF HOLY COMMUNION PAGE 32

SCRIPTURE ACTS 4: 23-37

HYMN NO. 188 "HOLY SPIRIT, TRUTH DIVINE"

*APPOSTLES CREED

*GLORIA PATRI

ANNOUNCEMENTS

OFFERING

OFFERTORY "OFFERTORY ON MERCY" GOTTSCHALK

SAXOPHONE SOLO "IN THE GARDEN" ROL THOMPSON

SERMON "THE MODEL"

SERMON PRAYER AND LORD'S PRAYER

COMMUNION HYMN NO. 341 "HERE, O MY LORD, I SEE THEE
FACE TO FACE"

*PAGE 33 ALTERNATE ORDER FOR HOLY COMMUNION

THE COMMUNION (ALL RETAIN ELEMENTS UNTIL ALL ARE SERVED)

*PRAYER OF THANKSGIVING

*THE HYMN OF THANKSGIVING 191 "BREATHE ON ME, BREATH
OF GOD!"

*BENEDICTION

*THREEFOLD AMEN

*POSTLUDE "AGINCOURT HYMN" WILLIAN

----- *CONGREGATION STANDING -----

THE ELDERS AND DEACONS WILL SERVE COMMUNION TODAY ~
THEY INCLUDE: WALTER HARMON, CHET STAUFFER, CHARLES
PENAR, BILL PFLUGH AND NORMA KNAUER.

ELDER AND MRS. PAUL RIEMER WILL REPRESENT COUNCIL AT
THE DOOR TODAY.

WE INVITE ALL CHRISTIANS REGARDLESS OF DENOMINATION
TO PARTAKE OF THE LORD'S SUPPER WITH US.

PLEASE FILL OUT A COMMUNION CARD SO THAT OUR CHURCH'S

RECORDS ARE ACCURATE. YOU WILL FIND THEM IN THE
RECEPTEACLE ON THE BACK OF THE PEWS.

IF VISITORS WILL PUT EITHER THE NAME AND ADDRESS OF
THEIR CHURCH OR THEIR PASTOR'S NAME AND ADDRESS ON
THE BACK OF THE COMMUNION CARD, IT WILL BE FORWARDED.

HOSPITALIZED: MRS. BERT KANUER (ICU),

MR. GALE LEIGHTON. - *He is*

NURSERY WILL BE PROVIDED TODAY BY: JEAN FENCIL,

DRU RENSEL AND PATTY McWILLIAMS.

THE ATTENDANCE LAST SUNDAY WAS 173.

TONIGHT - 7:00 - BUILDING PLANNING COMMITTEE MEETING.

MONDAY - 7:30 - HOLY COMMUNION (ALTAR) FOR THOSE THAT
CANNOT BE HERE TODAY.

MONDAY - 7:30 FINAL MEETING OF WOMEN'S MARY PHUSH
CIRCLE.

DON'T FORGET TO RESERVE JUNE 27 - CHURCH FAMILY PICNIC
AT THE MILLER SHELTER - BUTLER MEMORIAL PARK.

THINGS WILL BEGIN AT 2:00, SUPPER AT 5:30 - SOMETHING
GOING ON UNTIL DARK. (READ YOUR NEWSLETTER)

KAY MORRIS WOULD LIKE TO PLAY YOUR FAVORITE HYMN
SOMETIMES WHEN SHE CAN - DROP A NOTE IN THE OFFERING
PLATE, OR DROP IT OFF AT THE OFFICE AND IT WILL BE
GIVEN TO HER, OR YOU MAY GIVE IT TO HER YOURSELF.
THE FLOWER CHART IS BEING PASSED TODAY - FLOWER PER
SUNDAY IS STILL \$8.00.

VACATION BIBLE SCHOOL WILL COMING UP REAL SOON NOW -
IS YOUR CHILD REGISTERED. THE INFORMATION IS NEEDED
SO MATERIAL AND SUPPLIES CAN BE PURCHASED.

IT WILL RUN FROM JUNE 14 THRU 18 AND FROM 21 THRU 25,
FROM 9:00 UNTIL 1:30 P.M.

IF YOU KNOW OF ANYONE GRADUATING FROM HIGH SCHOOL,
COMMUNITY COLLEGE, TRADE SCHOOL OR COLLEGE PLEASE
LEAVE US KNOW BEFORE NEXT WEEK.

THE CONFIRMATION PICTURES ARE IN - PLEASE PICK YOURS
UP TODAY IF YOU POSSIBLY CAN.

WHEN THE PRELUDE MUSIC BEGINS, WE SHOULD BEGIN TO
MEDITATE AND COMMUNE WITH GOD THROUGH THE MUSIC, AND
THROUGH THE THOUGHTS THE MUSIC EVOKES IN OUR HEARTS.
IN THE CHURCH SERVICE IT IS THE BEGINNING OF THE
WORSHIP AND A TIME TO PREPARE US FOR WORSHIP.

THURSDAY - 7:00 - YOUTH GROUP MEETING AT THE CHURCH.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA

HOLY COMMUNION JUNE 7, 1976

THE REV. RALPH C. LINK, PASTOR
MRS. KAY MORRIS, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR

ORDER FOR HOLY COMMUNION 7:30 P.M.

*HYMN No. 188 "HOLY SPIRIT, TRUTH DIVINE"

*ASCRIPION

*INVOCATIONAL PRAYER

SCRIPTURE 1 CORN. 11:20-29

COMMUNION HYMN No. 341 "HERE, O MY LORD, I SEE

OFFERING THEE FACE TO FACE"

*ALTERNATE ORDER OF COMMUNION PAGE 32

THE COMMUNION

*PRAYER OF THANKSGIVING

*HYMN OF THANKSGIVING No. 191 "BREATHE ON ME, BREATH OF GOD"

*BENEDICTION

*THREEFOLD AMEN

*POSTLUDE

- - - - - *CONGREGATIONS STANDING - - - - -
ELDERS AND DEACONS SERVING COMMUNION THIS EVENING
ARE: ROLAND THOMPSON, HOWARD BOLAM, ANN WILLIAMS
AND JOHN REDMAN.

AMEN

"The Model"

Scripture: Acts 4:23-37
Truth: Acts 4:31-32

When they had prayed, the place where they were gathered together; and they were filled with the Holy Spirit, and they spoke the word of God with boldness. And the multitude of those that believed were of one heart and one soul; neither said any of them that any of the things which he possessed was his own; but they had all things in common.

Models ~~marks~~ such as this(airplane, boat, car, or whatever), serve to let us see what the real thing looks like. There are many models which we have in life. One such model is the idea of marriage and what a model wife or husband should be like. That reminds me of the story of a man who after he was married, made the statement to his wife, "Now that we are married dear, perhaps I'll be permitted to point out a few of your faults." The wife replied, "That won't be necessary. I know them all too well. They kept me from meeting a better man than you." All needless to say, there is much to be said for ~~this~~ what we think the model should be, and sometimes what it actually is.

When it comes to the Church of Jesus Christ, there is no problem with what the model is or what is should be. The model is pointed out in God's Word and we only need to search the scriptures to find it. Our scripture for this morning contained the information regarding the Model Church.

Peter and John had been arrested by the same rulers, the Sanhedrin, who had sought and gotten the crucifixion of Jesus. They were alarmed that these two fanatics were going to cause the same problems this Jesus of Nazareth had caused. So the natural thing was to get them out of circulation for a while. It is interesting to note that this is the same Peter who a short time ago had completely denied Jesus, and had taken the coward's way out of the situation. But now we are told in verse 43 of this chapter that it was the boldness of Peter and John that caught the attention of the authorities. After spending a night in prison they were released and then they came to the other disciples and told them of the things that had happened to them. After relating their story the company of them united in prayer. They acknowledged in their prayer the power and sovereignty of God, and then they noted that even though they were being threatened, that they could have the boldness to stand for Christ.

and we feel that their prayers were unanswered, for the place was chosen where
they were assembled. Here it is at this ~~xx~~ 31st verse that the model for the
church is to be found. It reads, "And when they had prayed." In other words
the church should always be a prayer community. Someone asked me just recently
if we had a prayer meeting in our church. I answered no, but I want to set one
up and so etc. in the near future. Prayer meetings are a thing of the past
we are told. But are they really? Isn't it more of a fact that we have gotten
lazy in our ~~church~~ congregations and cannot be bothered with a setting like
this? Isn't it more of a fact that our outside activities have taken precedence
over our spiritual lives? Isn't it a re of a fact that we are not people of
great prayer and this becomes evident in a group where we may be asked to pray?
Isn't it more of a fact that we are embarrassed by prayer and our lack of under-
standing how and when to pray. I believe that we have really turned the prayer
ie around over to the clergy, because once again they are nothing said for it,
and they are my spokesmen to God. It is easier this way, and I can do what
I want without feeling a sense of responsibility in this department. But there
isn't a person who ~~xxxx~~ answers to the name of Christian, who I'd be able
to pray in a public prayer meeting. There isn't a one of us here this morning
who should ever be embarrassed by prayer. It is prayer that is the backbone
of our lives. Or it should be. How else can we communicate with our Father and
expect to receive the things we need? We cannot receive unless we ask.

The next thing we read is that the place was shaken. There are some who interpret this as being an earthquake. Perhaps it was, or maybe it wasn't. But one thing is certain, and that ~~is~~ is, there was a visible change which came upon them. If it wasn't an earthquake all around that area, it was a shaking of the place they were in. It was again at this point that they were visibly activated by the Holy Spirit and once again they left the coliseum to preach the gospel.

of Jesus Christ. This is what the Church universal needs today, and this is what each congregation needs. To be shaken visibly by the truth of God's Word. To be convicted down to the last person within that congregation that God is sovereign and that we should stop treating Him like He was a little old man who is senile and needs to be pampered and appeased by our wishy-washy faith we show to Him. Each congregation needs to seek the filling of the Holy Spirit not in some wild and weird manner, but that we are able to step forth into our towns and communities and speak to those who are unchristian and unc�팔ched, and not be ashamed to do it. To have the boldness that can only come from the Holy Spirit within us, which will speak lies for our need.

This is the comparison to the early Church and the Church of today. Ask in many of our congregations how many people within that congregation have led others over to the Lord, and you will receive blank stares, and perhaps even hostility, because you are asking something only those fanatical churches do.

Look at those churches others joke on, at and you will see they are the ones who are growing, and the staid, and pietized, and formalized, and formalized, and pietized churches are losing members and can't figure it out. It is the job of every person within a congregation who ~~exist~~ call themselves Christians to lead others to that Christ. This is how the early Church grew until it enveloped almost all of Jerusalem and the Jewish authorities made the statement that these men had turned the world upside down.

In the 42nd verse we read that "The multitude of them were of one heart and one soul." This means they were united. They were not split down the middle and each one clinging to a little faction here, or a little faction there. But instead, they believed alike, they felt alike, and they all did the same things. This is what any congregation needs, and needs it badly. No congregation that is going to grow and develop and expand can afford to be split into little factions or groups. You cannot have a little group of people who will follow the leader, and a little group of people who will try to circumvent anything he does and expect to have unity. It must be a divided effort by all or it will fail. Jesus said a house divided against itself cannot stand. This applies in church, in home and everywhere else.

There must be unity or there is chaos. Everyone must pull together, or the congregation is going to fall. It is when there is dissunity and disharmony within a congregation that satan is able to do his meanest work. He works the harder where he has a toehold. And he has a toehold where people are unwilling to accept and do what God commands and demands we do. It is satan who works through us to put the monkey wrenches into plans that need to be made, and advances that need to be taken. It is satan who motivates us to stop progress and to stand still. No congregation can afford to let satan rule its members and all members need to turn to God and ask him to help us to overcome the wiles of the devil.

When we read in the 11th verse, "Neither said any of them that any of the things which he possessed was his own; but they had all things in common." They acknowledged that all that they ~~exhibited~~ had belonged to God. There isn't one thing that we actually own in this life. We may say this is my house, or my car, but have you ever seen anyone being taken to the cemetery with his house or his car going with him? Have you ever seen a mind's truck following a wealthy man being buried? There is not one thing on this earth that we will take out of it when we die. Let us all live like those things must be left and hung on to. Ask people to contribute more to the work of the Lord and you will find out how much belongs to God and how much belongs to us. People are good stewards of keeping what belongs to God and using it only for themselves. We need to take some lessons from the model of the early church and follow their leading in this. "They had all things in common," meant that they shared together what they had. This doesn't mean that we should go home and start taking furniture over to our neighbors and using theirs. It means that they were stewards of all that God had given to them. They were willing to pool their resources and to use all that they had to the glory of God.

The model of the New Testament Church was not given by God as a supreme example which would be completely unattainable in the succeeding years, but as an example for the future church to copy and expand upon.

(Illustration of 1st time fire in the church)

This is what we need in every congregation. I do not mean an actual fire, but the fire of enthusiasm. The fire that comes from people who have been filled by the Holy Spirit of God, and have caught fire in their lives. This is what happened at Pentecost, and this is what needs to happen to the Church today. "The Model" is still operative today for any congregation that wants to have it. Let us today begin toward ~~xxix~~ making this Church that model. Let's pray that this place and us are shaken, let us stand forth with a boldness to proclaim the Gospel of Jesus Christ here, and in the community. Let us be of one heart and one mind, united in the common cause of moving the Church of Jesus Christ ahead by growth and love for each other. Let us know and believe that all we are, and all we have belongs to God that we do not cheat Him out o' what belongs to Him. Let us share together the things of the Spirit and now in love as His children.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA

LAYMAN'S SUNDAY JUNE 13, 1976

THE REV. RALPH C. LINK, PASTOR
MR. WILLIAM OHL, YOUTH DIRECTOR - GUEST SPEAKER
MRS. KAY MORRIS, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
ELLEN MASTER, BRIAN KENNEDY - ACOLYTE

ORDER OF WORSHIP - 10:00 A.M.

PRELUDIE: "RHOSYMORE" R. VAUGHN-WILLIAMS
PLEASE REMAIN SILENT WHEN THE PRELUDE BEGINS

*PROCESSIONAL HYMN NO. 43 "WHEN MORNING GILOS THE SKIES"

*ASCRPTION - CHORAL AMEN

*EXHORTATION

*CONFESSION (IN UNISON) "O God, who hast taught us that we are members one of another, and hast ordained our brotherhood in the bond of thy spirit; remove, we beseech thee, from among us all distrusts and bitterness in industrial disputes, and all occasion of discontent; that seeking what is just and equal, and caring for the needs of others, we may live and work together in brotherly concord and love; through Jesus Christ our Lord. Amen."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARSON - CHORAL AMEN

*PRAISE

LAYMAN: "O Lord open our lips.
PEOPLE: And our mouth shall show forth thy praise

*DOXOLOGY

SCRIPTURE: JOHN 8: 31-51
HYMN NO. 389 "RISE UP, O MEN OF GOD!"

*AFFIRMATION OF FAITH (APOSTLES' CREED)

*GLORIA PATRI

CALL TO PRAYER

LAYMAN: THE LORD BE WITH YOU.
PEOPLE: AND WITH THY SPIRIT.
LAYMAN: LET US PRAY.

PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY: "PSALM"
YET: "PRECIOUS LORD, TAKE MY HAND"
SUNG BY DUTCH AND HOWDY BOLEM

YOUNG
DORSEY

SERMON: "BIG D"
PRAYER AND LORD'S PRAYER
*HYMN OF DEDICATION NO. 207 "JESUS CALLE US: OER THE TUMULT"
*BENEDICTION AND THREE FOLD AMEN WILLAN
ORGAN POSTLUDE: "REJOICE, YE PURE IN HEART" WILLAN
----- *CONGREGATION STANDING -----
THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY CLARA AND FLORENCE SHAKELY IN MEMORY OF "LOVED ONES"
SERVING AS USHERS TODAY ARE: WALLY FEDER, JOHN SNOW, MONT MACKINNEY, HERB SHEARER AND STEVE VARGO
PRES. AND MRS. PAUL PFABE WILL REPRESENT COUNCIL AT THE DOOR THIS MORNING.
WE WISH TO CONGRATULATE THOSE WHO ARE GRADUATING AND GIVE YOU OUR BEST WISHES FOR THE FUTURE.
COLLEGE: STEVE BARTON, INDIANA UNIV. OF PA.; SANDRA COTTAGE - SLIPPERY ROCK STATE (JAN. 176); GAYLE HERRIT - DUQUESNE UNIV.; THOMAS RIEMER - UNIV. OF CINC. OHIO, PAMELA TAIT - SLIPPERY ROCK STATE COLLEGE.
COMMUNITY COLLEGE - DEBORAH MELTON.
HIGH SCHOOL: SUE HOLLEFREUND, LLOYD LINK (KNOCH HIGH), DEBBIE MCBRIDE, LINDA PFABE, MARLENE RIEMER, BILL THOMPSON.
NURSERY WILL BE PROVIDED TODAY BY: JUDY SNYDER, ISABEL HOCKENBERRY AND MARY DELLEN.
THE ATTENDANCE LAST SUNDAY WAS 253.
HOSPITALIZED: EARL WOGAN (MAXI CARE), MRS. BERT KNAUER, TONIGHT - 7:30 - A SPECIAL MEETING OF THE BUDGET AND FINANCE COMMITTEE.
VACATION BIBLE SCHOOL STARTS TOMORROW AT 9:00 A.M., COOKIES ARE NEEDED FOR V.B.S. AND THIS IS TO REMIND THOSE WHO SIGNED UP TO BRING THEM.
MRS. HUGHES (NELLIE) IS LIVING TEMPORARILY AT 313 E. PEARL ST. THIS IS THE APARTMENT OF MRS. PEARL PALMER, (2ND FLOOR). MRS. HUGHES WOULD LIKE SOME VISITORS FROM TIME TO TIME.
WE WISH TO THANK ELDER CHET STAUFFER AND DEACONESS MRS. NORMA KNAUER FOR ASSISTING WITH THE SERVICE TODAY.
OUR THANKS TO WILLIAM OHL FOR BRINGING THE MESSAGE TODAY IN THE ABSENCE OF OUR MINISTER.
REV. AND MRS. LINK, MRS. ANN WILLIAMS AND MRS. ALMA KILLEAN (DELEGATES) WILL BE HOME THIS EVENING AFTER A WEEKEND AT DUQUESNE UNIVERSITY FOR THE P.W. CONF.
THE FLOWER CHART WILL BE CIRCULATED AGAIN TODAY.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA

SECOND SUNDAY AFTER PENTECOST JUNE 20, 1976

THE REV. RALPH C. LINK, PASTOR

MRS. KAY MORRIS, ORGANIST - MRS. KITTY FEDER, SUB-ORGANIST

MR. RALPH COOPER, CHOIR DIRECTOR

SHELLY HOCKENBERRY, RANDY DELLEN - ACOLYTES

ORDER OF WORSHIP - 10:00 A.M.

PRELUDI: "ARISON" HANDELL

PLEASE BE SILENT WHEN THE PRELUDE MUSIC BEGINS

*PROCESSIONAL HYMN NO. 69 "GOD OF THE GLORIOUS SUNSHINE"

*ASCRPTION

*EXHORTATION

*CONFESION (IN UNISON) "O GOD, WHO MAKEST THYSELF KNOWN IN THE STILLNESS; LET US FEEL THY PRESENCE IN THIS SACRED PLACE; MAKE US TO BE OF THE COMPANY OF BRAVE SAINTS WHO HAVE WORSHIPPED HERE IN SPIRIT AND IN TRUTH; THROUGH THE VOICES OF MEN AND THE INSTRUMENTS OF PRAISE GIVE US TO LIFT OUR HEART TO THEE; AND SO, O LORD, PURIFY OUR LIVES THAT, GOING FORTH INTO THE WORLD, WE MAY GO IN THY STRENGTH AND IN THY LOVE; THROUGH JESUS CHRIST OUR LORD, AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

*PASTOR: TO LORD OPEN OUR LIPS.

*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY

SCRIPTURE: I SAMUEL 3:1

HYNM NO. 273 "JESUS, THY BOUNDLESS LOVE TO ME"

*AFFIRMATION OF FAITH (APOSTLES' CREED)

*GLORIA PATRI

CALL TO PRAYER

*PASTOR: THE LORD BE WITH YOU.

*PEOPLE: AND WITH THY SPIRIT.

*PASTOR: LET US PRAY.

PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY: "BERCEUSE" A. ILJENSKY

TRIO: "LET THERE BE PEACE ON EARTH" - NORABEL COOPER, DORIS ANGELONI, CYNDIE SYBERT

SERMON: "HOW TO GET FLEAS"

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION NO. 271 "O JESUS, I HAVE PROMISED"

*BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE:

----- *CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY

MR. & MRS. CHARLES PEAR IN MEMORY OF PAM PFUGH.

SERVING AS USHERS TODAY ARE: BOB DELLEN, CHRIS PEASE,

BRIAN PEASE, AND STEVE BASEHORE.

ELDER AND MRS. ROLAND THOMPSON WILL REPRESENT COUNCIL

AT THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY MARTHA DEREWICKI,

DORIS ZAVACKY, AND NANCY LINK.

> ALL OF THE LOOSE OFFERING TODAY WILL GO TO MEALS ON WHEELS"

> A COOKIE SHEET IS BEING PASSED THIS MORNING - SO THAT THE VACATION BIBLE SCHOOL STUDENTS WILL HAVE A TREAT THIS COMING WEEK. IF THERE ARE ANY OVER THEY WILL BE TAKEN TO THE PICNIC. — 2ND & 4TH GRADE VACATION BIBLE SCHOOL - MON. THRU THURS. 9-11:30.

> WE WISH TO EXTEND OUR CONGRATULATIONS TO MR. & MRS. EDGAR HAMPTON, 100 PATTERSON AVE. ON THEIR 50TH

WEDDING ANNIVERSARY - WED. JUNE 23. MR. & MRS. EDGAR HAMPTON

HOSPITALIZED: MR. EARL WOGAN, MRS. BERT KNAUER, MR. CRAIG

CHURCH FAMILY PICNIC: WILL BE HELD NEXT SUNDAY - 27TH

AT THE MILLER SHELTER IN BUTLER MEMORIAL PARK. THINGS

WILL BEGIN AT 2:00 AND CONTINUE ON UNTIL DARK.

SUPPER WILL BE AT 5:30 P.M. SWIMMING, CONTESTS,

GAMES, ETC. WILL BE ON THE AGENDA. BRING A WELL FILLED

PICNIC BASKET AND JOIN IN THE FELLOWSHIP AND FUN.

REVERAGE AND DESSERT WILL BE PROVIDED.

THE ATTENDANCE LAST SUNDAY WAS 163.

ELDER CHESTER STAUFFER WILL BE INSTALLED TODAY AND ELDER PAUL RIEMER WILL BE ORDAINED, TO FILL THE UNEXPIRED TERMS OF ELTERS.

Butler Co. has received federal funds to provide free winterization to homeowners over 60 yrs. of age. The people should own their own home and reside there.

A person living along should have an income under \$3,500. An elderly couple could have an income maximum of \$4,625. Please feel free to call 262-7180 with questions that you might have.

TRINITY CHARGE--THE UNITED CHURCH OF CHRIST
Ralph C. Link, Pastor
Trinity Church, New Bloomfield 9:00 A.M.
Christ Church, Duncannon 10:30 A.M.

THE ORDER OF WORSHIP May 20, 1973

The Organ Prelude

*The Hymn of Praise 69

*The Call to Worship

*The Prayer of Confession (Unison)

Almighty God, Spirit of purity and grace,
whose dwelling is with the humble and con-
trite heart, hear thy children's confession
of sin and grant us thy mercy. For all
that has been evil in our lives, for unholly
thoughts and impure motives, for any scorn
of goodness, trifling with truth, and in-
difference to beauty; for all our wanderings
from the better way; in the name of Christ
our Lord. Amen.

*The Kyrie

*The Assurance of Pardon

The Scripture --- John 15:18-27

*The Gloria Patri

The Anthem (Trinity)

The Pastoral Prayer

The Choral Response (Trinity)

The Receiving of Tithes and Offerings

*The Doxology

*The Offering Prayer and Lord's Prayer

Reception of New Members (Trinity)

The Hymn of Meditation 273

The Sermon --- "Guilty By Association!"

The Sermon Prayer

*The Hymn of Response 271

*The Benediction

*The Threefold Amen

*The Postlude

*Congregation Stands

GENERAL ANNOUNCEMENTS

The Crusade for Christ in the Duncannon area
will begin this evening at 7:30 PM in our
church and continue each evening through
Thursday May 24th. There will be a different
speaker each evening as well as special music
and singing groups. Tonight is Youth Night.
Let us support these services with our presence
and our prayers. This is an event for the
Trinity Charge.

TRINITY CHURCH ANNOUNCEMENTS

11:00 60.0. ON CAR WASH
We cordially welcome as new members this
morning Mr. & Mrs. Robert Shearer, Vance
Shearer and Lou Ann Shearer.

There will be a family congregational dinner
on Sunday June 10th at 6:30 PM.

BY THURS

CHAINS, PLEASE REMOVE BECAUSE OF

NEW CHAINS. ALSO PICK UP NEW

CONFERENCE C. MARS

NEXT SUNDAY LUNCH IS THE

KIWI

NO DISHES (DISH)

"Buy the new 'Leads'"

2023-1 / 2023-3132

— were: 1 and 31

(illus root of the voice) this example will be associated with voice saying "I am the Lord, I am the Lord". All will be associated & can get please negative/positive scripture this is classic example negative please creature

"...no else/prov wen man sin He harm others
"...en say, I only harm self" But duz he? Juznot perhah
harm wife, family, children, friends?

Paul sons, Ibinadab, Jonathan, Melchishua die Bcuz him
Jonathan good son, loyal son, obedient son
How many men water execute long till it assoc?

How many men, women execute their will by wills?
and all right? Because it's better to have a will than not.

we not all gift bcz 4fathers got fleas, we hav
we not heirs 2 sel-wil sins they had?
jeremiah sed, "WE FELL DOWN, WE LAY IN THE DUST, SAYING
'WHAT CAN I DO?' WE CRIED NOT MOURNINGLY, SAYING
SILENTLY, SAYING DAY BY DAY, 'THEY ARE NOT WITH US'

but I O it not me, it him, he mad me do it. Its his fault, he led me into it etc.

Even good news no difference

(illus emperor & serf)

~~Man lik this in regard offer by G, he no want involv
Mite cost sumthin, create demands
but G no expect perfection, only B sons, B memb family~~

No. 2 Get Fleas & B positiv=courag 2 3 diff
courag Bcuz world hate/dislik thoz who diff

~~I will banish from Athens~~ / "Be'cuz I tire hearing
him called 'the Just.'"

~~occates killed, called human gadfly, compel men think
embrace selves, men hate 4 this~~
it danger hav higher standard than peop around U
orld hav conform, to conform mean accept standard Bhat
ayt no conform=oddball, classify, label, pigeonholed
by them, this is told disci s 2 expect persecution

... knew this & told Fiscis & expect persecution
His son challeng shud fill & thrill 2M yrs later
He can't gild By assoc, & get Fleas, but positiv with
Us as our associate
1st=leas terms world mak us sinners - we must admit
And after admit, ready & forgiveness ours thru Je Ip
is Good Neys all need today & can chang us dramatic
(Loba who left) didn't I wonderful U.L and I change
us all sooc Is Ip to be chang us?

"An Ode to the Devil"

(2012-2013) - 2013-2014 (2014-2015)

But we have heard many illustrations such as this, showing that we can be influenced and by others or people around us. Have you ever noticed how most people have changed because of the influence of another? You can see this in the church, where you have been educated into it, because they were members of the church, or of the committee that organized it; in what is known as built up association. As we told in "Visible" this would happen to them because they were associated with it. In case of Jesus being persecuted for his cause. And it won't too long before the death, resurrection, and ascension, that those who called themselves Christians were being persecuted for their faith. So all that the foregoing in the word "Visible" - His birth & baptism, and the length they endeavored to accomplish this end. It was in a manner of doing away by a translation.

The end result of guilt by association is that a change takes place in the individual. The change can take several forms. It can have an adverse or favorable effect on an individual's life because of this association.

police in joint in the cellars round his strong. Turn to this chapter 31 in fix 1 panel.

He had seen the army of Israel flee before the Philistines, they were routed in

the field and ran for Gathir very lives. Many of them were slain on Mt. Gilboa. The Philistines overtook Saul's sons, Jonathan, Abinadab, and Melchizedek, and killed them.

It was then that the robbers caught sight of Saul, since he was a prominent figure standing head and shoulders above most other men. So they pursued him and he was hit by their arrows, mortally wounding him. But Saul in his fear that he would be taken back to Philistia and tormented and tortured like Samson requested that his armor bearer put him out of his misery and kill him. But the armor bearer out of reverence for the King, and his fear of striking the man anointed of God, refused to do so.

and his own life. No armor however being left alone, and perhaps also fearing the approach of the Philistines followed with him into its suicide. (I hope you will excuse my pun about because we are going to continue this in our future meetings). And so we see the end of the dynasty of Saul. That once mighty and magnificently royal kingdom into a lonely island. But the seed of some of the royal line he found in the tribe of the 31st chapter. It is here that we see the延续性 of this tale. (and next).

It would seem the King of Israel was indeed a violent and a bad, but his descendant was still a good but not as well. Saul who had forsaken God and man from us. But a son he had been the character of another side, namely Jonathan was the truest and the best which followed him. He was a good son, a loyal son, and a merciful son. And because of the sake of his father he fell victim to an untimely death.

If this tale proved nothing else, it proves that even a son who is not fully like his dad, but the badness is often overruled. I can say my, "To what good doth he not yet perform his love's quest." His last words his friends say "I am not to suffer hardness of his soul either sinful life. He had the terrible prophecy of receiving the same fall one by one in battle. but he would not come down on wings of nestling to fall. nor did he go to the point of death but first to fall. as was a self-willed son, and he sought his master. His criminal others to suffer will by association.

No one once ~~said~~ made the statement, "that if you lie down with dogs, you will get up with fleas." So if you want to know how to tell them, say Lydia whom we know to we not all have flesh? are we not all temporal from the people of God's flesh creation? Are we not heirs of the same self-willed sin that we place in their lives? and are we not all made by association, thus having fleas of our own?

Now this in speaking of this issue said, "to the parents of his victimless saying, 'What have I done?' It is always the other fellow who asks it. Example as it.

... we have done it without His willing to do it. To we poor the
people the wonder way to do ceremonial did, "Are the people not papers of their
written wills?" "Why do they not say, "Indicates minded that have I done?" and
return to the world?"

You will the good news of Christianity, it hasn't seem to make any difference.
In which the Christian world themselves consider the Good News to be an emperor
who wanted to do something for one of His people.

(Illustration of emperor, soul, and offer of marriage to daughter.)

So we poor may be reluctant to receive what God has to offer. We would perhaps
much prefer for God to bless us as we are, rather than get too involved with God
Himself. The Good News can be frightening if we get involved, much like the offer
of the emperor to the peasant. It may obligate us to the River and then we
would be required to be beholden. To become "the son-in-law of" the ~~xxx~~ emperor
and sit at his table the soul would have to face his shortcomings. We would
have to let him be a member of the emperor family. The other option sounds
so barren its created demands it is so often refused. Not for nothing that
we say to our love "I know we cannot do it perfectly. We give you
the offer of Jesus, though I don't want it, and all we can do is accept it, and
try to be a member of your family with all of our faults and all of ours."

Our being guided by scripture can also have a more positive effect to us. To
conform to the filter of the world is a good effect. But it requires that
we let the courage to be different. I say courage, because the world hates
conformity, and we are different. A classic example is Martin Luther.
A man called Martin Luther got to wear tunics from church. On one
of his tunics was written the words "To God be the Glory". He decided to write, "Jesus
is Lord" on his tunic. He always called the first. Likewise, he wrote "Jesus is Lord".
He was called the "heretic" and he was always calling upon to "bind and
confine themselves". And now when this, he judged him, and so they killed
him. It is always dangerous to have a higher standard than the people around
us. The world loves conformity, and conformity means acceptance of what is
taken to be the standard of behaviour. anyone who does not conform to the world

is classified and labeled, and pigeon holed. Anyone who doesn't conform is also in for trouble.

Jesus knew this, and said . . . as He told his disciples they would be persecuted just as He was. (Matthew 10:22) In our day and age we have 2000 ways to do this. This is a challenge that should stir us and warn us even today. Let me know what it is to be guilty by association and in so knowing How To Get Fleas, but we can have this as a positive side of our lives.

First we must realize that Getting Fleas, in the terms of the world, makes us sinners. When we have admitted this, then we are ready for the forgiveness that is ours through Jesus Christ. This is the meaning of the Good News and this is what can change our lives so dramatically.

There are many examples of great men who have dared to be different and we always hear of them. Men like Luther, Lowelitzer, Howe and others. But have you ever heard of a man named Gibbs?

(I'll mention of Gibbs)

Wouldn't it be wonderful if you or I could be changed simply because we knew how to Get Fleas, and we understood that this was by being ~~associated~~ guilty by association. ~~in which case~~ We can be, and that change can take place in our lives by the guilt of associating with the Son of God, Jesus Christ. They do indeed teach us how to Get Fleas, by association with the dogs of the world, but really teach us the lesson of ~~how~~ the joy of association with Him.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

THIRD SUNDAY AFTER PENTECOST JUNE 27, 1976

THE REV. RALPH C. LINK, PASTOR
MRS. KAY MORRIS, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
SHELLY HOCKENBERRY, RANDI DELLEN - ACOLYTE

ORDER OF WORSHIP - 10:00 A.M.

PRELUD: "FANTASY IN C MAJOR" BACH
PLEASE BE SILENT WHEN THE PRELUDE MUSIC BEGINS

*PROCESSIONAL HYMN NO. 282 "FAITH OF OUR FATHERS!"

*ABSCRIPTION

*EXHORTATION

*CONFESION (IN UNISON) "O LORD, WHOSE WAY IS PERFECT,
HELP US, WE PRAY THEE, ALWAYS TO TRUST IN THY GOODNESS;
THAT, WALKING WITH THEE AND FOLLOWING THEE IN ALL
SIMPLICITY, WE MAY POSSESS QUIET AND CONTENTED MINDS,
AND MAY CAST ALL OUR CARE UPON THEE, FOR THY CAREST
FOR US; FOR THE SAKE OF JESUS CHRIST OUR LORD. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE
*PASTOR: "O LORD OPEN OUR LIPS.
*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY

SCRIPTURE: 2 SAMUEL 1: 1-16
HYMN NO. 281 "A MIGHTY FORTRESS IS OUR GOD"

*AFFIRMATION OF FAITH (APOSTLE'S CREED)

*GLORIA PATRI

CALL TO PRAYER
*PASTOR: THE LORD BE WITH YOU.
*PEOPLE: AND WITH THY SPIRIT.
*PASTOR: LET US PRAY.

PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY: "ANDANTE IN G MINOR" RHEINBERGER
SOLO: "I LIFT UP MINE EYES" REEP LLOYD LINK
SERMON: "LIE AND DIE"

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION NO. 292 "ONWARD, CHRISTIAN SOLDIERS!"

*BENEDICTION AND THREE FOLD AMEN
ORGAN POSTLUDE: "IMPROVISATION" MORRIS

- - - - - *CONGREGATION STANDING - - - - -
THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY
THE ROBERT TAIT FAMILY TO THE "GLORY OF GOD"
SERVING AS USHERS TODAY ARE: RICHARD MANGEL,
DARYL TAIT, JOHN DREHER AND GARY PENAR.
DEACON AND MRS. WILLIAM PFLUGH WILL GREET THE PEOPLE
AT THE DOOR TODAY.
THE ATTENDANCE LAST SUNDAY WAS 150.
NURSERY WILL BE PROVIDED TODAY BY: MRS. VIRGINIA
MANGEL, MRS. LINDA SHEPECK AND ROBIN KNAUER. *J.T. FRANK*,
HOSPITALIZED: EARL WOGAN, MRS. GERTRUDE DAVIS (LOUIE)
MRS. GRACE CHARLTON, HERBERT SHEARER, LEWIS KRADEL
(MAXI CARE), MR. STEPHEN SHEPECK - HUSBAND OF MRS.
HELEN SHEPECK.

*CHURCH FAMILY PICNIC: WILL BEGIN AT 2:00 THIS AFTERNOON AT BUTLER MEMORIAL PARK - (MILLER SHELTER). SUPPER WILL BE AT 5:30 P.M. ACTIVITIES AND FELLOWSHIP WILL LAST UNTIL DARK. SWIMMING, CONTESTS, GAMES, ETC. WILL BE ON THE AGENDA. BRING A WELL FILLED PICNIC BASKET AND JOIN IN THE FUN. BEVERAGE AND DESSERT WILL BE PROVIDED.

*NEXT SUNDAY WE WILL HAVE A SPECIAL BICENTENNIAL SERVICE. ALTHOUGH SOME OF IT MAY SEEM REGULAR, NEVERTHELESS, WE ARE TOLD TO LOVE OUR COUNTRY AS WELL AS GOD. IT WILL BE A DIFFERENT SERVICE FOR MOST OF US.

WE WISH TO THANK THOSE WHO CONTRIBUTED COOKIES FOR THE VACATION BIBLE SCHOOL CHILDREN - IT WAS GREATLY APPRECIATED. WE WISH ALSO TO THANK ALL OF THOSE THAT HAD A PART IN TEACHING AND ASSISTING WITH THE BIBLE SCHOOL.

*THURSDAY - JULY 1, 7:00 P.M. SPECIAL MEETING OF ALL THE VACATION BIBLE SCHOOL WORKERS AND TEACHERS. DON'T FORGET WHEN YOU GO ON VACATION - THE CHURCH GOES ON AND THE EXPENSES GO ON.

*LAST SUNDAY THE LOOSE OFFERING WAS GIVEN FOR MEALS ON WHEELS AND A TOTAL OF \$69.06 WAS GIVEN TOWARDS THIS WORTHWHILE PROJECT. IF YOU INTEND TO DONATE TOWARD THIS - PLEASE MARK IT AS SUCH.

INFO LINE CALL 282-4100 (SHIRLEY THOMPSON)

"Lie and die"

scr: 1 am 1:15 - V 12 , 1-1-1
~~scr: 1 am 1:15 - V 12 , 1-1-1~~

scripure: 2 am 1:1-1

or may reverem soap operas? Jus plain Bill, widow & our
a sermons, etc.?

3. ~~unme~~, is stomach burns/ortia faces life, but
this fur⁴ amuse, entertain, but Bib hav reality
green covers man's storys pale by comparison
but last wk: his next wk wen ask questi: Bill fut-
ure reveal man kil self? Bill... hav I happy? Bill crov
bracelet shu up in ls? How wil say tak news Jon dett
4 answers thez other questi t'me next wk.

As scene ones 2day plot has thicthened: COTW 11 script
(middle) giv 2 dev by Ichish, Jing Gath, use 2 raid Amals
isms and tale mor electrify man cut invent
several things: #1. roof=chap 4, 4's word accurate &
tru, if want underst must believ word inspired/inerr

2. av out bl kingdom, "1 It 10:4"

explain how ye man rot crown, bracelet at nite & reward
labor formulate plans deceit & expect rewards

scr: 1 am 1:15 - V 12 , 1-1-1

scr: 1 am 1:15 - V 12 , 1-1-1

scr: 1 am 1:15 - V 12 , 1-1-1

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scr: 1 am 1:15 - V 12 , 1-1-1

scr: 1 am 1:15 - V 12 , 1-1-1

scr: 1 am 1:15 - V 12 , 1-1-1

"Lie and Lie"

Text: 2 Samuel 1:15, *...and I will make thy seed as the dust of the earth; so that if a man
can数得 it, he shall数得 all thy seed.*

Scripture: 2 Samuel 1:1-13

I was thinking this past week how man goes to great lengths to provide amusement and entertainment. I was thinking in particular of the so called soap operas that waste so much valuable air time on weekday afternoons. Television is a real boon for shut-ins and people in institutions, but I imagine it must be frustrating for many of them to be content with this type of fare for their entertainment on lean days. I suppose we all have a good idea of how these soap operas got started. "How many of you remember Just Plain Bill?" or, "L.A. Skins?", or "Young Widow Brown?", and others. They were called soap operas because they were sponsored mostly by different brands of laundry and face soaps. We have had all sorts of jokes on comments about them. Carol Burnett does a parody of one on her show called, "Is the stomach turns." One of the afternoon ones was, "Portia Faces Life," to which someone added, "But she may get off with twenty years.

I wonder how many people have ever given thought to the reality that exists between the pages of the Bible in this respect. We can read the Bible and see stories which really happened unfold before our eyes, that make the old soap operas pale in comparison. ~~If you wanted to know this week~~ If we perhaps wanted to make several commentaries take on the ~~topic~~ aspect of one of the soap operas, we would have ended last weeks message by saying, "Tune in next week when we will ~~see~~ ask the questions: Will future results prove conclusively that Saul killed himself? Will his crown and bracelet turn up again in Israel? Will King David be happy to learn that one of his enemies is dead? How will he take the news that his best friend Jonathan is dead? For the answers to these and other questions, tune in again next week.

~~As the scene opens this morning we see home~~

~~that the plot has thickened. The scene has shifted to the ~~palace~~ of King David in Ziklag. ~~On the battlefield had been~~ off to~~

Zilag had been given to King David by Achish, king of Gath and he used it as a base for his raids against the Amalekites. When the Philistines went out to do battle against King Saul and his army, they requested that David ~~xxxxxxZik~~
~~xxx~~ return to Ziklag and remain there. When David gets back to his home he finds that it has been sacked by the Amalekites, and all of the people including his two wives were taken captive. He pursues the Amalekites and utterly defeats them, recapturing his people and his wives. It is while he is at Ziklag a few days later that another Amalekite comes to King David and tells him of the death of Saul and Jonathan.

ripped and torn clothing, He comes to David in ~~shukashk~~ and with dirt on his head and in his hair, as a symbol of mourning. He bows before David and David asks him the first time, "Where did you come from?" He informs David that he is from the Israelite camp and has escaped the slaughter there. David asks for further information as to the outcome of the battle, and is told that the Israelites were routed and ~~for~~ for their very lives. He tells David that Saul and Jonathan are both dead. David, not willing to believe that this has happened asks the man how he knows for a certainty that Saul and Jonathan are both dead.

As the young man begins to tell his tale to David, he tells that he just happened to be near Saul on Mt. Gilboa, and he saw Saul leaning on his spear with the enemy chariots and horsemen in hot pursuit. Saul supposedly spies the young man and asks who he is. The young man answers he is an Amalekite and at this Saul requests that he kill him. The young man reports that he did slay Saul as requested, and he took the crown ~~and~~ from his head, and the bracelet from his arm, and he produces these to David as proof of what he says.

At the news of what David and his men have heard, they rent their clothes, or
ripped at them as a gesture of futility. Then they went into mourning and
this signified this by weeping, and fasting. This was done until the evening,
when David calls for the young man to be brought to him once again.

He again asks the young man who he is and where he came from. The young man again answers that he is an malefite. David asks him why he was not afraid

Kill the king of Israel, and he calls one of his men to come forward and to execute the young man. Which is what happens. And David says to him, (Text).

Thus ends a tale which ~~is~~ more sensational and electrifying than any that man could invent for television entertainment today. What makes it more sensational is that it is true.

But there are several things to be noted about this episode. First I would like to point out that if you read this story and then read some of the interpretations about it, you will be told that it never took place. I was alarmed this past week as I read an interpretation of this event, and the author said that it was a story that someone made up, because it directly conflicts with what took place in the 31st chapter of 1 Samuel. Now no one would disagree with that statement, because both episodes are different. In 1 Samuel Saul asks his armor bearer to kill him, and when the armor bearer refuses, he kills himself. In 2 Samuel 1, the Amalekite is requested to kill Saul, and he says he did as the King requested. But there is a definite reason underlying the difference in the two stories which needs to be brought out. But before we look at the hidden motive, I would like to prove from the Bible itself once again, that the story is true, and all it takes is for a person to search this out and to have God prove it Himself in His own Word.

If you will turn to the 4th chapter of 2 Samuel you will see it for yourself. Here we read that two men who were captains of the raiding parties of Ishbosheth a son of King Saul, crept into his house and killed him while he slept. They cut off his head and brought it to David, thinking they would get a reward. But we read in verse 9 and 10, how David himself said he dealt with the young man who said he had slain Saul. Thus we see the story ~~is~~ did not produce a conflict, but merely shows the underlying motive behind the man coming to David and claiming to have killed Saul.

God's Word is accurate and true, and if we are going to try to understand what God is trying to tell us, we need to believe His Word is inspired, and not in error.

Now when we arrive to get to the reason for the young man claiming to have killed Saul, we can read what David said about it. David said he had the young man killed because he wanted a reward and so he lied. Thus David let it be known in his kingdom, "Lie, and Die."

We can see how this young fellow saw the opportunity to take advantage of this situation. He probably felt that David would be happy to hear of the death of his enemy King Saul, and he would probably be in the mood to give a handsome reward to the fellow who killed him. So ~~he~~ when he came upon the dead body of the King with his crown on, and his bracelets on his arm, he took ~~advantage~~ advantage of the occasion and removed them. Then he stole away into the night on his errand to get repaid by King David.

It is always the case you cannot formulate plans of deceit and expect to get rewards. Jeremiah said, "The heart is deceitful above all things, and desperately wicked: who can know it?" It is from the heart that deceit springs. "From out of the heart come evil thoughts, murders, adulteries, thefts, false witness, ~~blasphemies~~." Jeremiah asks who can know the heart, and it is Jesus who says what is in the heart. God knows the heart. He cannot fool Him.

(Illustration of Little boy and father who had been hung)

No matter how we may strive to gloss over the truth, it is bound to come out. In the book of Numbers we are told, "Be sure your sins will find you out." We cannot hide them no matter how hard we try. We have had two very vivid examples of this in Butler County in the past few years. One fellow killed his wife and buried her, ~~and~~ walking his dog with the dog walking ~~over~~ ~~over~~ a man and his dog out for a walk, discovered one red painted toe sticking out of the ground. A woman who was just convicted of killing her boyfriend buried him in a field. The prosecutor told the jury, "If it hadn't rained, if the cows had not wandered into that part of the field." But you see God brought all this to light. You cannot hide things from Him.

Honesty is still the best policy in all of life.

(Illustration of janitor in bank who found large sum of money.)

This is how each of us should face life. We have to live with ourselves. Honesty begins within each of us. We need to look into our own hearts and ask how honest we are. To see if there is any deceit there we are trying to pass off as righteousness. Did the young man in today's scripture prove anything by his deceit? Of course not. For him it meant death and a needless death at that. He could have simply returned the crown and the bracelet and told the truth and lived. Instead he Lied, and Died.

This is the promised end of all who wish to live by deceit. God's law becomes, "Lie And Die." ~~Many people have died by dishonesty and greed~~ This doesn't always mean a physical death, but a spiritual one. Many people today are living lives of defeat, and depression, and worry needlessly, and all because they bear the guilt of dishonesty or deceit in their lives. And all they need do is to confess it to theaviour and ask for forgiveness and life can take on new purpose and meaning.

We can cleanse our lives and our hearts of all of this if we are willing to turn to Jesus Christ. But if we persist in our old deceitful ways, and refuse to do what is necessary to change this course of our lives, then we must hear the words of God as they were given to that young man who lied to get a reward: "Thy blood be upon thy head, for thy mouth hath testified against thee," And so it is God's law, "Lie And Die."

HIM GREAT WHO MADE, OR NOT, THE VICTORIAN GLORY IN
THEIR DAY, OR NOT, THE VICTORIAN GLORY IN
THEIR DAY, OR NOT, THE VICTORIAN GLORY IN

ST. PAUL'S UNITED CHURCH OF CHRIST BUTLER,
PA. [RECORDED AT BUTLER, PENNSYLVANIA] ON JULY 4, 1976.

ON JULY 4, 1976, THE REV. RALPH C. LINK, PASTOR; MRS. KAY MORRIS, ORGANIST;

MRS. RALPH COOPER, CHOIR DIRECTOR;

MARY DELLEN AND MARI FRY - ACOLYTE.

ORDER OF WORSHIP - 10:00 A.M.

PRILUDE MUSIC: "HYMNS OF AMERICA" AND "TRUMPET TUNE"
BY HENRY PURUEL

*HYMN No. 440 "GOD OF OUR FATHERS, WHOSE ALMIGHTY HAND"

*ASCRIPTION

*CALL TO WORSHIP

*INVOCATION

RESPONSIVE READING #72 - PAGE 619 HYMNAL

HYMN No. 439 "GOD BLESS OUR NATIVE LAND"

*PLEDGE TO CHRISTIAN FLAG - I PLEDGE ALLEGIANCE TO THE
CHRISTIAN FLAG, AND TO THE SAVIOR FOR WHOSE KINGDOM IT
STANDS! ONE SAVIOR, CRUCIFIED, RISEN, AND COMING AGAIN,
WITH LIFE AND LIBERTY FOR ALL WHO BELIEVE.

THE STAR SPANGLED BANNER

O SAY CAN YOU SEE, BY THE DAWN'S EARLY LIGHT,
WHAT SO PROUDLY WE HAILED, AT THE TWILIGHT'S LAST GLEAMING?
WHOSE BROAD STRIPES AND BRIGHT STAR, THROUGH THE PERILOUS FIGHT
O'er the ramparts we watched, were so gallantly streaming?
And the rockets red glare, the bombs bursting in air,
Gave proof through the night that our flag was still there.
O SAY, DOES THAT STAR SPANGLED BANNER YET WAVE
O'er the land of the free and the home of the brave?

O THUS BE IT EVER WHEN FREE MEN SHALL STAND
BETWEEN THEIR LOV'D HOMES AND THE WAR'S DESOLATION!
BLEST WITH VICTORY AND PEACE, MAY THE HEAV'N RESCUED LAND
PRAISE THE POWER THAT HATH MADE AND PRESERVED US A NATION!
THEN CONQUER WE MUST, WHEN OUR CAUSE IT IS JUST,
AND THIS BE OUR MOTTO: "IN GOD IS OUR TRUST!"
AND THE STAR SPANGLED BANNER IN TRIUMPH SHALL WAVE
O'er the land of the free and the home of the brave!

*PLEDGE TO AMERICAN FLAG

CALL TO PRAYER - SOLO - LLOYD LINK "IT'S TIME TO PRAY"
BY PETERSON

PRAYER

ANNOUNCEMENTS

OFFERING

OFFERTORY "NOT ALONE FOR MIGHTY EMPIRE" BUNJES
ANTHEM - SOLO - CYNDIE SYBERT "GOD BLESS AMERICA"

SCRIPTURE: DEUTERONOMY 28: 1-14

SERMON: "HEADS OR TAILS?"

SERMON PRAYER AND LORD'S PRAYER

*HYMN BATTLE HYMN OF THE REPUBLIC

MINE EYES HAVE SEEN THE GLORY OF THE COMING OF THE LORD;
HE IS TRAMPLING OUT THE VINTAGE WHERE THE GRAPES OF
WRATH ARE STORED;

HE HATH LOOSED THE FATEFUL LIGHTNING OF HIS TERRIBLE
SWIFT SWORD;

HIS TRUTH IS MARCHING ON.

I HAVE BEEN HIM IN THE WAYFIRE OF A HUNDRED
CIRCLING CAMPS;

THEY HAVE BUILDED HIM AN ALTAR IN THE EVENING DEWS
AND DAMPS;

I CAN READ HIS RIGHTEOUS SENTENCE BY THE DIM AND
FLARING LAMPS:

HIS DAY IS MARCHING ON.

IN THE BEAUTY OF THE JIJIER CHRIST WAS BORN ACROSS
THE SEA,

WITH A GLORY IN HIS BOSOM THAT TRANSFIGURES YOU AND ME;
AS HE DIED TO MAKE MEN HOLY, LET US LIVE TO MAKE MEN FREE,
WHILE GOD IS MARCH NG ON,

CHORUS:

GLORY, GLORY! HALLELUJAH! GLORY, GLORY! HALLELUJAH!

GLORY, GLORY! HALLELUJAH! HIS TRUTH IS MARCHING ON.

*BENEDICTION

*THREEFOLD AMEN

*POSTLUDE "O GOD OUR HELP IN AGES PAST" YOUNG

- - - - - *CONGREGATION STANDING - - - - -
THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY
MR. & MRS. NICK NOHACH IN MEMORY OF "LOVED ONES"

USHERS TODAY: "ALLEN BOTACCHI, JOHN REDMAN, DAN BOJKO,

ROBERT KNAUER AND CHARLES PENAR.

DEACONSB MRS. JOAN MASTER AND ELLEN WILL BE GREETERS.
NURSERY WILL BE PROVIDED BY JANE ANDREWS, BARB ANDREWS
AND JODIE MARTE.

"leads on mail?"

Want: out. 24:15

Perf time: mt 23:1-15

Ques: wh diff b/w whether lead or will
we give culture + parallel U

v. 14a (Illus I dia visitor)

Answer #1 teret

(Illus I dia : Girlfriend)

1. Reg from 7 to 10am Tails, USA 2

v. 14 expl conditions play, we never
(Illus abortion clinic)

doctor conversation with girl

No interb cop, let live, play cool

(not happen if play cool 75?)

Declin ch, 1 hr, no pray, no bible,

A. ? wif crime, sex, dope, dilinquency etc
adults occult whirl, 9 mill alcholic

(Illus Needy) & this must be U to be

2. Chan talk 2 law/order, mor ch, Bib, pray

Action need Je Ip, enuf wil nil, man
pan, wish, washy liv let liv

Need peop get fire Sun, & tell, liv it
during week.

(Illus girl : Liberty Torch)

We'll ask same question

& giv choic 2 D.I.C. OR T.H.?

as cele 200 USA, wat will B 4 U?

1. D.I.C.? OR T.H.?

"Heads or tails?"

ext: Deuteronomy 22:13, "IF A WOMAN ALSO BE FOUND IN THE FIELD, AND SHE BE NOT MARRIED, AND SHE BE NOT PROVEN OTHERWISE, THAT SHE IS NOT UNMARRIED; THEN LET HER BE PUNISHED AS A SORCERER, AND SHE SHALL BE SToned TO DEATH."

scripture: Deuteronomy 23:1-14

question: we have a way of making decisions that involves the use of a coin. a regular coin one side represents heads, and the other side represents tails. After we have designated which is which, we make a choice of the one we desire to have come up, and we flip it, and then act upon whichever choice we exact. In sporting events such as football where a choice of "kickoff", or which end of the field to defend is necessary, a coin is used to determine this. To most of us it makes no real difference whether we choose heads or tails when flipping a coin. to be on top, or to be beneath, But in the eyes of God, head or tails, makes a great deal of difference. In xxxxxxxxxxx is a deep concern of God. this portion of God's law the first great blessing is to find the people who they must be in order to remain at the source of God. In the 13th verse is the admonition for the people of Israel to be Heads or on top, and not to be Tails, which is considered to be beneath.

So as we go through this portion of scripture verse by verse, I believe that it is interesting if we will think of the Israelites living in their day, and think of 20th century America, and make note of the parallels to be found here. vs. 1, God set the nation of Israel high above all nations of the earth, the United States at one time held this unique distinction as well.

vs. 2, These blessings came to both Israel and the United States.

vs. 3, The blessings of the city and the field came to pass in both Israel and the United States. At one time they had safe cities where their people could walk down the streets without fear. The United States did too, but that time is past, because of the large scale crime and violence rampant in our land.

vs. 4, Israel was able to not only feed themselves, but to feed many neighboring nations as well, and the parallel is equally fitting here for the US.

vs. 5, The basket mentioned here would have to do with the production of wheat and other grains. The kneading trough would be the utensile or vessels in which bread was made. We have been able to produce so abundantly of grain that we

have been able to supply other countries with our surplus. One part of our nation, in the midwest, has been called, "the breadbasket of the world." v. 6, The blessing here had to do with being safe and secure not only in going in and out of their individual homes, but going in and out of the country as well. Let's try to see that for the Israelites and the United States, the parallels are strikingly similar.

v. 7, There was not a power that could withstand the might of the army of Israel even though many times the other armies had far superior numbers and forces. There was once a time when the United States military might was the strongest in the world, not because of superiority, but because like Israel, we relied upon God.

v. 8-11, the Lord re-iterates what he has said in the previous verse, expanding upon this, and we can see they came to pass in Israel and the xxxx parallel has extended to the United States.

v. 12, also this verse we can very vividly see the blessing of God upon our land. (Illustration of visitor from India, a size of American garbage cans).

Characteristics of the G-Code, & Gen 1

The latter part of vs xx 12 hints how to our country perhaps more than anywhere else. It states, (read),. We were the nation who could always give full loan to other countries in trouble. Whenever a disaster occurred we were there with our money to help out. But we are on the verge of national bankruptcy. Senator Goldwater said just recently that 40% of what each person earns goes for taxes. He stated that when it reaches 50% or more we will not be able to recover from it. We are spending millions and millions of dollars in the red and it has been a fact of history that when nations have had to borrow to survive, they have fallen.

(Illustration of hippie & girlfriend.)

This is a major problem of our country. We can make jokes about it, but we all know that unless we start cracking down on those who would undermine our society by their freeloading tactics, and destructive solutions, we will not long survive.

This service was intended mainly for the use of the Israelites. Yet, they taught the world to act as they pleased, and they fell. Our nation has been founded upon religious principles, and because of this we have prospered and grown. Israel turned from God and the things of God and gradually declined to the extent that the message of God could only be preached to the Gentiles. They never surfaced again as a people until 1948 with the establishment of the new Israel. They turned from being the people God wanted them to be, to the people He did not desire them to be. In verse 14 is where we read what caused this condition for Israel, and the condition which is causing us to become fails as well, (read 14).

Something is radically wrong with our nation and its people ~~which~~ when the order of things gets perverted. ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~
~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ (Illustration of results of abortion clinic in Washington D.C.)

It is rather ironic that this should happen right at the heart of our seat of government. I was talking to a local pastor this past week and he told me of a conversation he had with a young lady not too long ago. The girl said she was against capital punishment and would campaign to keep it abolished. He reply to her was, "And I suppose you are in favor of ~~xxxxxxxx~~ unrestricted abortion?" Her answer was, "Yes, I am." To which he replied, "It is rather ironic that you are concerned with saving the lives of criminals who deserve death, but show no concern for unborn children who do not deserve to die."

We have our values all twisted and distorted. We have become so obsessed with disturbing someone's rights that we do not wish to offend anyone, and so it is live and let live. Do not talk to a Jew about Christ, because he has his right to believe as he sees fit. Do not talk about religion in school because you may offend some parent who wants to be loose and liberal. Just play it cool and let everyone do his or her own thing. What do you suppose would have happened if a lot of those who worked to found our nation would have played it cool? (Illustration of Playing it Cool in 1776)

We have gone aside from the words of God, and we have sought to be other than His people. We no longer need God. We only open our churches for an hour on

... be, because that is enough time to give to God. We have too many other things to do and we cannot give the day over to Him as we once did. We do not want to be bothered during the week with prayer meetings, or Bible study, or choir rehearsal because it will interfere with our Lodge meetings, or the entertainments of ourselves in some other way.

Then we wring our hands and lament that the crime rate has gone up by astronomical numbers. Our young people are involved in drugs and pre-marital sex and violence. The adult population has escaped to a ~~marvelous~~ world of social engagements and country club living, with social drinking so that we have over 9 million ~~sinners~~ alcoholics in our nation. Many of these are from middle income homes, and we cry "What has happened?"

We refuse to believe that any change which must occur in our nation must begin not with somebody else, but with US. (Illustration of "Right & Bloody and What He said about the Individual). If I expect to see a return to this country of the law and order and decency upon which it was founded, I have to begin within my own heart. If I expect to see this nation return to a nation of people under God, I must begin by seeking God's church more than just when I feel like it. I must begin to read my Bible and pray more than I ever have in my life. I need to begin to show that Jesus Christ means more to me than just a name in an obscure book. Our nation needs Jesus Christ at its very core, more so today than at any other time. We have had enough time ~~with~~ trying to solve our ~~problems~~ problems with the wily nilly, mamby pamby, wishy washy, way of "Well, live and let live." We need to turn out ~~infinitely~~ dozens of people from our Churches on Sunday morning who are fired up for the Lord, and willing to speak to their friends and relatives and neighbors about it sometime during the week. This is what is going to turn our nation around.

(Illustration of little girl and holding Liberty hold the torch).

My people are questioning who is going to help hold up the torch of liberty today. But it falls back on you and me. God has given us the choice of being pillars or stalks. ~~xxxx~~ As we stand forth on this 23rd birthday of our nation today, what will it be for you? Be you stalks? Or are you pillars?

ST. PAUL'S UNITED CHURCH OF CHRIST

BUTLER, PENNSYLVANIA

FIFTH SUNDAY AFTER PENTECOST JULY 11, 1976

THE REV. RALPH C. LINK, PASTOR

MRS. KAY MORRIS, ORGANIST

MR. RALPH COOPER, CHOIR DIRECTOR

MARY DELLEN,

ORDER OF WORSHIP - 10:00 A.M.

PRELUDIUM: "PAVAN" ROWLEY

PLEASE BE SILENT WHEN THE PRELUDE MUSIC BEGINS

*PROCESSIONAL HYMN NO. 21 "JOYFUL, JOYFUL, WE ADORE THEE"

*ASCRIPITION

*EXHORTATION

*CONFESION (IN UNISON) "O LORI OUR GOD, GREAT, ETERNAL,
WONDERFUL IN GLORY, WHO KEEPEST COVENANT AND PROMISE
FOR THOSE THAT LOVE THEE WITH THEIR WHOLE HEART, WHO
ART THE LIFE OF ALL, THE HELP OF THOSE THAT FLEE UNTO
THEE, THE HOPE OF THOSE WHO CRY UNTO THEE, CLEANSE US
FROM OUR SINS, AND FROM EVERY THOUGHT DISPLEASING TO
THY GOODNESS. CLEANSE OUR SOULS AND ROCIES, OUR HEARTS
AND CONSCiences, THAT WITH A PURE HEART AND A CLEAR MIND,
WITH PERFECT LOVE AND CALM HOPE, WE MAY VENTURE
CONFIDENTLY AND FEARLESSLY TO PRAY UNTO THEE. AMEN."

*KYRIE (CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON

*PRAISE

*PASTOR: TO LORD OPEN OUR LIPS.

*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY

SCRIPTURE: DEUTERONOMY 3: 12-20

HYMN NO. 209 "DEPTH OF MERCY!"

*AFFIRMATION OF FAITH (APOSTLE'S CREED)

*GLORIA PATRI

CALL TO PRAYER

PASTOR: THE LORD BE WITH YOU.

PEOPLE: AND WITH THY SPIRIT.

PASTOR: LET US PRAY.

PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY "SONG"

*COGNITION OF VACATION BIBLE SCHOOL LEADERS AND WORKERS

Solo "LET THERE BE PEACE ON EARTH" MILLER
SUNG BY LEANNE HEATON, GUEST SOLOIST

SERMON: "THE OLD SAW"

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION NO. 217 "ROCK OF AGES"

*BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE: "POSTLUDE ON 'HYMN TO JOY'" BEETHOVEN

----- "CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY

MR. & MRS. COYLE FOWLER IN MEMORY OF "LOVED ONES"

SERVING AS USHERS TODAY ARE: MALLY FEDER, JOHN SNOW,

MONT MACKINNEY, HERB SHEARE AND STEVE VARGO,

DEACON AND MRS. CHARLES PENAR WILL BE THE GREETERS

AT THE DOOR TODAY,

NURSERY WILL BE PROVIDED TODAY BY: SANDY SHEPPECK,

BONNIE VENSEL AND MARCI SHEPPECK.

THE ATTENDANCE LAST SUNDAY WAS 184

HOSPITALIZED: MRS. GRACE CHARLTON, MRS. HULDA LIPPOLO
(NORMAN), MR. EARL VOGAN (ST. FRANCIS), MRS. ELEANOR
MCWILLIAMS (ST. MARGARET).

WE EXTEND OUR SYMPATHY TO THE FAMILY AND FRIENDS OF
MR. EVERETT McCANDLESS WHO PASSED AWAY JULY 7.

THE LAST COUPLE OF YEARS THEY HAVE LIVED IN FLORIDA.

TONIGHT - 7:00 - FINANCE COMMITTEE MEETING

DON'T FORGET TO RESERVE JULY 23, 24, 25 - ARC CAMPING

AT PYMATUNING STATE PARK (SEE ARTICLE IN NEWSLETTER)

ANYONE IN THE CHURCH IS INVITED - ALL YOU NEED IS

CAMPING EQUIPMENT.

MRS. MARY YOUNG OF SUNNYVIEW (SARA SNOW'S MOTHER)

WILL BE 80 ON JULY 17TH - LET US NOT FORGET TO

REMEMBER AND SEND HER A BIRTHDAY CARD.

YOUTH CHOIR - ANYONE ENTERING THE FOURTH GRADE AND UP

WHO WOULD BE INTERESTED IN JOINING THE YOUTH CHOIR

PLEASE LEAVE YOUR NAME IN THE OFFICE. MEMBERS FROM

LAST YEAR PLEASE SIGN UP ALSO SO WE KNOW EXACTLY HOW

MANY EXTRA ROBES WILL BE AVAILABLE.

THERE ARE STILL SOME SPECIAL - (GREEN) LIVING BIBLES

IN THE OFFICE AT A SPECIAL PRICE OF \$6.75.

WE APPRECIATE ALL OF THE LEADERS AND HELPERS AND ANYONE

WHO HAD ANYTHING TO DO WITH HELPING OUT OF VACATION

CHURCH SCHOOL. WE WOULD LIKE TO THANK ALL OF THOSE

WHO BAKED COOKIES FOR THE YOUTH.

"the Old Law"

text: Numbers 32:1
crit: Deut. 3:12-20

(the chirley law sermons)

Message same, endas diff terms/phrases
fiction: Old Law, homely sayin well worn with repetit
sue as Dr. Fischer filled his corn with wise saws
diff 2 use in Old Law, but word law as used in the innum
Script; nose reciter wander events peop Is
subtitle: Og's land given the 2nd tribes
Numbers 32: 1-12, acct as took loc:

vs 1, lead twice,
vs 2-5 ask nose let settle, vs 6 nose ask quest;
vs 7, nose tell thots concern others, recount history
vs 10, want best land 4 cattle, vs 17, assur nose
vs 18-19, mor assur nose, nose giv permission
new chap tell Reuben, Gad, 2nd trib Manasseh settle
reason sound good, logic, but conflic G want,
plac in ror land, & they covronis & insult & coven
based on , & brot 4th Old Law, luv G no other,
Js=No man serv 2 master, luv 1, hate other, hold 2 1,
des ire other. Canno serv G & Ramon.
& plac prop urior hand Isites, but selfis took preced
Reub, Gad, Manassites no rej G, but want do own thing
last car number 1, & they BiW gold opp tak advant may
never cum again
ouse, town, pastur all set up, no cultiv, plow, clear, etc
no lie sky, By & By, it now=to need futur prons Lord
at happen! succeed buci no try? no effort millions?

1 Chron 5:25-26

Js say, dat shall prof man gain whole world los soul
(illus man sinking ship drown Beuz greed)

Ab, Gad, Manassites, repeat every day, am 4feit soul
4 personal greed, selfishness

No 1, Song, Abian, can serv self & 4 ret Ap
no stop this sid Jord, pres on iron land & serv
(illus rock of real his lyrics do liv on
it 2 rock Js Ap must nov/challeng, opports 2 serv
alway ther simply Beuz we dat, need avert this
G 4bid We SAW & it plac 2 furth selves"

Insted=all m v 2 that rock which Js Ap Saviour
& we nov 2 that rock & C in Rock from Land, Cov G
& earl circum, probs, obstracs, opports with world,
Blicver says with Lord, I mus do will him who sent"
It truth/wrong, right/error, holiness/sin, Ap/Satan,
This world/next.
Co pro trib stil with us, & wud glad hav us swell
re, as with phys & spiritual presence, but G grant we
nev desert 2 their ranks Beuz we decid 23 part gld

"The Old Saw"

Bible: Numbers 32:1, "And Moses said unto them, If ye will not go up with me into the land which I have given you, turn back behind me; but if ye will go up with me into the land which I have given unto you; then shall it be, that as I have sworn unto the children of Israel, that I will not leave you in the wilderness among the heathen;"

Scripture: Deuteronomy 3:12-20

Somebody asked my wife once about my sermons. She said, "They all sound pretty much the same, but I think he hollers in different places."

Many times the message is the same, except that it is encased in different terms and phrases. ~~xxxxxxxxxxxxxx~~ Webster's dictionary says that an Old saw, is an old sorely saying that is well worn with repetition, such as, "The preacher filled his sermon with wise saws." An old saw then, other than being an old hoary repetition a preacher may use, is something that speaks a truth through endless ages and generations. I would like to not only use our subject this morning as "an old saw," but also to use the word "saw" as it has been used since time immemorial.

Our scripture for this morning deals with a reiteration by Moses of some of the events which had transpired in the wanderings of the people of Israel in the desert. A subtitle at the beginning of the reading simply states, "God's land given the 12 tribes." This is the tale as it was recapped for the Israelite as history. But I would like for us to turn to the 32nd chapter of the book of Numbers, where we find recorded by Moses, the actual account as it took place. We read in verse one, (read this and repeat, "And when they saw,"). Then read on through verse 5. They are asking Moses to let them settle in this land and not to require they cross the Jordan with the others. Verse 6, Moses asks them if they are willing to sit idly by on this side of the Jordan, while their brothers cross the Jordan and fight the battles ~~xxxx~~ which must be fought there. Verse 7, he intimates that their decision to stay on this side, could ~~xxxxxx~~ easily influence some of the others to desire to stay on this side, and thus bring about a condition of turning against what God wants them to do. Moses recounts to their memory the record of the spies going out into the valley of Eshcol and coming back and turning the people against the will of God, by trusting in their human knowledge.~~xx~~ He tells how God became extremely angry

with them, and because of this God decreed that only Joshua and Caleb were to set out in the promised land. All of their fathers and the ones living at that time with the exception of Moses, Joshua and Caleb, were now dead. There was the completely new generations that were ready to cross over and receive the inheritance as promised by God, and they were doing the same thing and turning from God. At this ~~xx~~ strives to assure Moses that their desires are merely to have the best pastures, and grazing land for their cattle, vs 16. They assure him that once they have taken care of their herds, and ~~xxxix~~ settled their families, they will help to settle the others across the Jordan, vs 17. They tell Moses that they will not return to their homes until their brethren are properly settled in the land on the east bank of the Jordan, vs 18 - 19. Moses then tells them that if they will do as they have promised they will not be guilty before the Lord, but if they fail to do so, they have said, then God will punish them for it. The rest of this third chapter tells how the sons of Ruben, and the sons of Simeon, and the sons of the tribe of Manasseh settled the land east of the Jordan river.

The reasons these people gave for their desire to settle on this side of the Jordan were very legitimate. It was sound reasoning and logic, but is conflicted with what God wanted them to do. Their place was inside the promised land, and not ever far away from it. Their reasoning was one of compromise and it was an insult to the covenant promise of God. Their decision was based upon the little unusual, inoffensive word, "...." or "...." This looking which they did at the fertile green pastures stretching before and around them, brought forth "the old saw," which had always been a part of their very life and existence. This old saw was simply a re-iteration of a portion of the 10 Commandments, which has to do with serving only God, and not the things of this world, or the things of man. Jesus added to this and gave it an actual form when he stated, "No man can serve two masters, for either he will hate the one and love the other; or else he will ~~xxxixzathemus~~ hold to the one, and despise the other. Ye cannot serve God and man." Or in other words you cannot serve God and the things of the world or of man.

God had the proper priority in the hands of the Israelites, but as so often in all cases, their selfish desires took precedence over the demands of God. The Jerubites, the Gadites, and the half tribe of Manasseh had not shown a direct desire to reject God, but they let their selfish motives intervene into what they should have done. They were concerned with taking care of the number one priority as far as they were concerned, and that was them. So it was that they "did" and the end result of their seeing was that ~~xxxxxxxx~~ a golden opportunity seemed to drop right into their laps and they were going to take advantage of it, for it may never come again, or so they must have reasoned. Here was the chance to get set up in a strange land without having to go through all of the formalities of ~~xxx~~ clearing and cultivating land, and building houses and digging wells, and all of the other things that would be required in the new land over the Jordan. Right before them was the houses built, the towns and cities of the Canaanites whom they defeated ready to be moved into, and all that was needed for comfortable living, right at hand. Who could ask for anything more? "By settle for that "lie in the sky, by and by," when it was here right now? Count us out Lord, we don't need your future promises, we can have them today.

But what was the end result of what they did? Did they succeed in their business without really trying? Were they able to become the wealthy landowners without the necessary efforts needed? Did they become the new millionaires of that sector and live lavishly ever after? The end result is to be found in

Jesus said, "What shall it profit a man if he gain the whole world, and lose his own soul?" This is the message which God has tried to impart to mankind ever since the beginning of time.

(Illustration of man and sinking ship, drowning because of greed, and selfishness.)

Do you see the story of the tribesmen, the Canaanites, and the half tribe of Manasseh? It is not an isolated case in history, but is repeated each and every day. Man in all parts of the world, and in all walks of life is willing to forfeit his very soul for his own personal greed and selfishness.

No one can be concerned with feathering his own nest and forget everything and everyone around him. No ~~christian~~ can serve themselves completely and isolate themselves from service outside of their small circle. No Christian can serve his own selfish needs and forget to serve is Christ. We are not to stop here on this side of our Jordan, but we must press on toward that promised land and be content to serve in whatever manner our Father gives to us.

(Illustration of Rock of Ages, Augustus Toplady)

His lyrics do indeed live on, but you see it is to that rock which is Jesus Christ that we must move. The challenges are always there, as well as the opportunities to serve our needs simply because "the law." But God forbid that it is said of us that "We saw and behold the place was a place that was good for the furthering of ourselves. Let it ~~not~~ be instead that all of us see that distant rock which is Jesus Christ our Saviour. And that it is to that Rock toward which we ever move. For in that Rock we see the promised land and the fulfillment of God's covenant through him.

Regardless of the circumstances, the problems, the obstacles, or the opportunities with the world, the believer says with His Lord, "I must do the will of Him who sent me." It is either truth or error, right or wrong, holiness or sin, Christ or Satan, this world or the next. The compromising tribes are still with us, and would gladly have us swell their ranks with our physical and spiritual presence, but God grant that we may never desert to their ranks because we decided to be a part of "The Old Law."

"God's Giraffes"

Text: Hebrews 11:3,
"By faith we understand that the eyes of the heart are not physical, but spiritual; that we may perceive and judge rightly what is not seen."

Bible scripture: Hebrews 11:1-16

When we consider God's creation we know that many times some of the best object lessons for our faith, are to be found in the animal kingdom. We know for instance that the Bible mentions sheep quite often, and when we ponder what sheep are and what they do, we realize that they are a good animal as opposed to an evil one. We know about them being automatic lawn mowers because of the fact that they are constantly bending down and chewing on easier grass. We also know that they are very meek and mild, and it from this that many Christians hold the misconception that in order to be a good Christian we are to be meek and mild and very inoffensive in our lives. But this is wrong. We are to exemplify the other side that we treat others gently and mildly and kindly, but we are to exemplify some other animals as well.

The Giraffe for instance is a rather strange animal. This animal is also known as the camelopard. It can grow to the height of 18 feet from the hoof to the tip of its neck. It is very fleet of foot and it eats mostly leaves and twigs of trees that even other animals cannot reach. ~~xxxxxxxxxxxx~~ I once saw a cartoon where a child was looking at a Giraffe in the zoo, and he turned to his dad and said, "Boy I would hate to be like him and get a sore throat." He knew of course that the Giraffe does have a very long neck. The thing that makes a giraffe altogether different from any other animal is the fact that ~~xx~~ ~~xxxxxx~~ in order to survive it must always be sticking its neck out. It cannot just reach down a short distance to the ground as the sheep does, and find the grass that is there. It must reach among the trees for the leaves ~~xx~~ of the Acacia and the Mimosa it lives on. ~~xx~~ And this is what God requires of His people wherever they may be. If we read the history of God's people we can see likewise that they ~~xxxx~~ could be considered as God's giraffes, for they were willing to stick their necks out for faith.

The fifth chapter of Hebrews is a full call of God's heroes. It has been called

bold's fall of man, and rightly so. It lists the men and women who lived for God. All those through their faith were willing not to be seen and will not bare, and will not receive. But who instead were bold, and strong, and most of all were willing to take up all sin and evil, and to be born not in unto and purpose of his life. So read the first 13 verses of the 11th chapter of our scripture, let us look at it again and see what God is saying through it.

verses: v. 1, Faith cannot be seen or felt or handled, it is something we must either accept or reject, or resist it.

v. 2, Men of old had this kind of faith.

v. 3, ~~xxxxxxthxfirxmxzharifcioxkxinunibexxuxafixxifximxhaxix~~
had believed all things, and they were in a state of faith that we cannot see or even know about.

v. 4. Abel was the first sacrifice for sin. In his faith in God he is still held up as the example of faith to follow.

v. 5. Noah was no faithful he ~~did~~ was not required to die as everyone else did.

v. 6, we cannot please God without faith, for it is by faith that we are able to live as we want to do, and to do His will. You can now follow something in which you do not believe?

v. 7, oak must have been the laughstock of his day, Can you picture a man out building a very large boat in a field far removed from any body of water? His neighbors must have had some good laurbs about this crazy man.

v. 8, Abraham believed what he heard God tell him, and he went out to a strange land and believed that God was going to give him the inheritance he was told he would receive.

11
v. 9, Sara came to believe what she at first had laughed at. She was well past the age of child bearing and yet she believed that God would fulfill his promise.

v. 10, This is the end result of the faith of Abraham. More lamentations than could possibly ever be counted.

v. 13-15, All of these people died in faith and because of their faith they live eternally with God.

(Illustration of minister and congregation uniting to pray for sinners).

We have a duty to trust God and even call out to do things we don't believe fit the plan and act upon it. This is what the author of Hebrews is saying in the 11th verse. He is saying that it is faith in God that tells us that we surround the world and all that is in it, but we cannot understand completely how all of this can be about, and that we should trust and believe that is all it. Our faith in God this is based first of all in God's word. He next gives a list of acts of the faith of God's men and women. Hebrews 11 gives us a complete list of them. We cannot prove everything in God's Word, and so it becomes a matter of accepting some things and knowing that God reveals His secrets at His own time and choosing.

A professor at Lancaster Seminary taught a course on what was known then as the faith crisis. His entire premise was that if you could not prove something scientifically, it never happened. By taking this attitude he did away with about 90% of the Bible. But God doesn't have to prove anything to us to make us believe in Him. He usually asks that we accept Him at His word, and He will reveal Himself to us through His word.

And then faith comes from God through prayer. We cannot have a vital faith unless we are willing to seek His guidance and help through prayer. Then we ask God to do something, we not only need to make the request, but we need to believe that He is going to do it.

(Illustration of God giving us the tools we need). This is the kind of praying we need to get involved in. Too often our prayers are weak and superficial because we are not in a half-hearted way. But we need to come boldly to the throne of grace and make our petitions there. ~~xxxxxxxxxxxxxxxxxxxxxx~~

Then faith comes from trying God out, by proving Him. This is where God is a way of separating the would-be Christians, from the real Christians.

(Illustration of God under-binding man into briars, wool, silk and feathers.) I know that God is given to provide these things for His animals, because that is a part of the nature of His creation. But how about the things we need?

In a couple short years we are going to celebrate the 100th anniversary of this congregation. Look around at the things we have here before us. Do you suppose all of this came about because our forefathers had every last dime to pay for it? I do not believe they said, "well, it's going to cost about \$200 dollars to build this church building and we only have a couple hundred, we better wait until we have it all." I believe they said, "Lord, you brought us over here to form this congregation and now we are looking forward to your blessing us with what we need," and then they moved out in faith and built. We have been talking about adding on and along with it we hear all sorts of negative reports and sour grapes. If we are going to do the job that God wants us to do, then we are going to turn it over to Him and say, "Well God, you are telling us to accept you as your Lord, and we need to build and so we expect you to provide." God says, "Above we now command, if I will not open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." He says, "I can never say a thing I will give it." Are those words of naivete? Of course not. But we limit God ~~by dreading him~~ and we are like the sheep of a flock who follow the ~~leader~~ blind leader; of other sheep who run at the slightest movement of the wind. Instead we need to be like Giraffes, and stick out our necks and reach for those blessings that God is offering for the taking.

The 11th chapter of Hebrews ~~ix~~ was not given by God just to have a showcase full of trophies that only mean something to the person who earned them. But instead, it is given as is all scripture for an example for us to follow. There is nothing wrong with being a sheep when the situation demands that we be sheep. But there is somethin' wrong when the situation demands we be giraffes, and we continue to be sheep. Let's step out and follow in the footsteps of God's Giraffes, and be Giraffes in our own right.

ST. PAUL'S UNITED CHURCH OF CHRIST

BUTLER, PENNSYLVANIA

SEVENTH SUNDAY AFTER PENTECOST JULY 25, 1976

THE REV. RALPH C. LINK, PASTOR

MRS. KAY MORRIS, ORGANIST

MR. RALPH COOPER, CHOIR DIRECTOR

PATTY McWILLIAMS AND RICKY VINGOE - ACOLYTE

----- ORDER OF WORSHIP - 10:00 A.M.

PRELUDE: "GRAVE" FROM SONATA NO. 2 MENDELSSOHN
PLEASE BE SILENT WHEN THE PRELUDE MUSIC BEGINS

*PROCESSIONAL HYMN NO. 17 "I SING THE PRAISE OF LOVE
UNBOUND"

*ASPIRATION

*EXHORTATION

*CONFESION (IN UNISON) "O GOD OF PEACE, WHO THROUGH THY SON JESUS CHRIST DIDST SEND FORTH ONE FAITH FOR THE SALVATION OF MANKIND; SEND THY GRACE AND HEAVENLY BLESSING UPON ALL CHRISTIAN PEOPLE WHO ARE STRIVING TO DRAW NEARER TO THEE, AND TO EACH OTHER, IN THE UNITY OF THE SPIRIT AND IN THE BOND OF PEACE. GIVE US PENITENCE FOR OUR DIVISIONS, WISDOM TO KNOW THY TRUTH, COURAGE TO DO THY WILL, LOVE THAT SHALL BREAK DOWN THE BARRIERS OF PRIDE AND PREJUDICE, AND AN ANSWERING LOYALTY TO THY HOLY NAME. SUFFER US NOT TO SHRINK FROM ANY ENDEAVOUR WHICH IS IN ACCORDANCE WITH THY WILL, FOR THE PEACE AND UNITY OF THY CHURCH. GIVE US BOLDNESS TO SEEK ONLY THY GLORY AND THE ADVANCEMENT OF THY KINGDOM. UNITE US ALL IN THEE AS THOU, O FATHER, WITH THY SON AND THE HOLY SPIRIT, ART ONE GOD, WORLD WITHOUT END. AMEN."

*KYRIE (CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON

*PRAISE

PASTOR: "O LORD OPEN OUR LIPS."

*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY

SCRIPTURE: DEUTERONOMY 9: 7-29

HYMN NO. 87 "BE STILL, MY SOUL: THE LORD IS ON THY SIDE"

*AFFIRMATION OF FAITH (APOSTLES' CREED)

*GLORIA PATRI

CALL TO PRAYER

PASTOR: THE LORD BE WITH YOU.

PEOPLE: AND WITH THY SPIRIT.

PASTOR: LET US PRAY.

PRAAYER

OFFERING

OFFERTORY "OFFRENDE"

PEETERS

DUET: "BLESS THIS HOUSE" NANCY LINK AND CYNDIE SYBERT

SERMON: "DIVINE SCOLDING"

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION NO. 278 "O LOVE THAT WILT NOT LET ME GO"

*BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE: "ALLEGRO" FROM SONATA NO. 2 MENDELSSOHN

----- *CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY

MR. & MRS. MIKE NAZARUK IN MEMORY OF "LOVED ONES"

SERVING AS USHERS TODAY ARE: *DON KINGSLY, DARYL

TAIT, JOHN DREHER, GARY PENAR AND RICHARD MANGEL.

ELDER J. WALTER HARMON WILL BE THE GREETER AT THE

DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY: MRS. VIRGINIA

MANGEL, MARLENE RIEMER AND SHELLY HOCKENBERRY.

THE ATTENDANCE LAST SUNDAY WAS 218.

TONIGHT - 7:00 - MEETING OF THE FINANCE COMMITTEE.

THIS IS THE WEEKEND OF THE CAMPERS AT PYMATUNING.

> THE SEVENTH ANNUAL CHURCH-AT-THE-FAIR SERVICE WILL BE HELD TONIGHT AT 7:30 P.M. IN THE GRANDSTAND AT THE BUTLER FAIR GROUNDS - 422 WEST.

> IF YOU HAVE NOT SIGNED UP FOR THE YOUTH CHOIR AND EXPECT TO DO SO - DO IT NOW. THOSE THAT WERE IN THE YOUTH CHOIR LAST YEAR - PLEASE SIGN UP AGAIN SO WE CAN TELL HOW MANY ROBES WILL BE AVAILABLE. IF YOU ARE IN THE FOURTH GRADE OR UP AND INTERESTED IN CHOIR PLEASE SIGN UP IN THE OFFICE.

> HOSPITALIZED - MRS. CORA DUTTER

MONDAY - AUG. 2 - CHURCH SERVICES AT SUNNYVIEW HOME.

NEED SINGERS AND ANYONE WANTING TO GO ALONG,

Coffee and Cookies following the service. Meet in

Reception Room inside entrance at 1:00 P.M.

MRS. GRACE CHARLTON WOULD LIKE TO THANK THE CONGREGATION FOR THE LOVELY CARDS, FLOWERS AND PRAYERS DURING HER RECENT STAY IN THE HOSPITAL.

MR & MRS. LARIN - KAY - PARENTS

"Divine coldness"

end 9:24

(Illus 4 cold/oen)

G nos te er, not like Santa
" " " & Divine cold
want scrip, G nos DKT 24
all 4 wander, like, od is com

Sav/ath, de/ lab/
met: it cold? I hate ev, sin
then fall, sin is man born sinful

(J: scrip quote)

Jon talk care self/examp NW com
Can do without G, no need 2 mess
2 luv care, let do but NW

(J: scrip quote)

(Illus Lord & angel)

I hate sin, but luv sinner

(Illus luv Father & Son)

This wat I dun 4 ea sin cr

so no s, I seein, prob sens

(J: scrip quote)

I not sayy de involv 4 I 4 luv
en accept Jon faith made whole

& luv with luv no let go
feel determ not how keev 4 cool,
in how relate 2 G luv we want

2 share with us

do this by know Jon J: 12

so U know i?

"Divine Scolding"

Act: Prologue (1:1)

I have been rebellious & sinful, but God forgives me now.

Act: Scene 1 (1:7-20)

Music: *Requiem* by a little unknown. In a previous class I went to the home of a little old lady who was a shut-in to live her communion. It was a summer day which was overcast with dark clouds, and it was the second off and on. I was reminded of this one evening this past week when we had thunder during the evening. This woman told me her mother had always said that when it was thundering, God was scolding. At the time she told me that I also thought of my late grandfather, who always said this in German. A few days ago a man from St. Louis said to me, "There is a line by us not seen which encircles every path; the hidden boundary between God's creation and His wrath."

Or rather you like to believe that God is merciful when he looks favorable, or whether you sin, or want to believe that there is a fine line drawn between God's judgment and His wrath, is irrelevant. But one thing is clear to me, God does have a temper. I don't mean we deserve any special illusioin and just so, God does have a temper. I don't mean we deserve any special illusioin you may have of God, but can you at all easily conceive of it as being like a father who wants clean, always laughing and smiling, and no-harm in throughout his life? If this is our perception of God, then we have been hoodwinked some false illusions of him. God does indeed have a temper, and he is given to divine scolding when it is merited.

The scene here for this morning is a cool one in fact. In this we see the people of Samaria, Jesus is reiterating to the Israelites the things they did in the past that placed them in the walk of God. He explains to them that they would have liked to have forgotten, the name of the things which they perhaps would have liked to have forgotten, and to忘了 out of their memories. He starts out by stating, "Remember, and I repeat not," He is telling them that they are to take the past events when they provoked God, as a clear lesson and not to do it again. He tells them they provoked God, and tells them of their actions, and his message those events point by points, and tells them of their actions, and his message those events point by points,

actions; and what God did about it.

(Since the scripture verse by verse).

The thing which Jesus points out to them which should have cut them to the very core, is our text for this morning, and it is found in the 24th verse when he states, "Ye have been a rebellious against the Lord, from the day I knew you." He was saying, "You were rebellious when you first came out of Egypt, you were rebellious as you wandered through the wilderness, and you are still rebellious.

But even before the deliverance of the Israelites from the borders of Egypt, they were a rebellious people. Abraham pleaded with God not to destroy Sodom and Gomorrah. Noah was told to build an ark so that God could vent his anger against a wicked, sinful, rebellious people. In read the account of David and Bathsheba and their adultery which caused God to be angry so that their child died at birth.

We may mention why God punishes, who attempts to divine wisdom, and with it the subsequent punishment. The sinner always has been and always will be that God hates sin, and evil. He hates it in every shape or form that it may have. He hates it in the life of every man woman and child. Man has always been since the fall in the garden of Eden a proud, rebellious arrogant, self-sufficient sinner. He believes his self capable of taking care of himself and he does not need anyone or anything to dominate his life. Don't ever let anyone try to make you believe that man is born basically good, because he isn't. Man is born sinful, and the sin can only be eradicated by that person coming to God and taking what He offers for him. The Calvinist David said, "Mogold, I was sinning iniquity, and in sin did my mother conceive me." He recognized the failure of man to live up to ~~fixx~~ what her created man to be. But it is this idea that man can take care of himself that has brought about our predicament of today. It is sort of like the old crook that was on all alone time ago which showed a woman holding her head, and laughing out at another older female in the scene by saying, "Mother I can do it myself." And when she tried to get him to help her to take care of her child

we do not do. But this is the way we live with God. We can do it ourselves,
but we don't need you to help us do it in our lives.

We all in a loving and a sinful Father, and we allow in a certain amount of
sinfulness to be our own master. And when we do to the point of complete reliance
on our selves, then we are in trouble with God. For it is then that this
begin to burn like fire, and we begin to realize then that we have incurred the wrath
of God, and are in for divine judgment.

God tells us that the wrath of God is revealed from heaven against all un-
godliness and wickedness." He also given to ruler earth by God that God布
sin with a passion, and is become strong because of it. But Paul and all of
the writers of scripture tell us that we need to have faith in this just angry
God, because he is also love.

(Illustration of Lord Samuelton)

This is how God operates with each of us. He hates the sin that we are prone to
commit, and he hates all sin in every sinner. But he does not hate the sinner.
In fact he loves each sinner to the extent that he is willing to risk his life in
full on each of the charts of our lives.

(Illustration of son, drugs, leaving home, and the search by his father).

This is exactly what God has done for each and every sinner. He has sought his
sons from the creation of the world and he continues to seek today. You and I
are the sons he is seeking. We are the prodigal sons. We are the ones promised
the called child when we return. An attitude toward God can make him
dance on boulders. Jesus said, "There is more joy in heaven over one sinner
who repents than over ninety and nine righteous persons who need no
repentance." God is not away off somewhere, uncertain and in doubt. He is
involved in our lives and he can love us better and become angry at us because he loves us.

But this how God operates. When we receive his love, and are willing to accept
what he did for us, then our faith has made us whole. And loves us and reigns
us with a love that will not let us go. Yes, we may be involved with a

God who exerts Divine calling on our lives. But it is a calling that is given out of love and not hatred. To this we need to determine in just how we can best feel from getting away, but how do we relate to His love that He wants to share with us. We do this by knowing His Son, who gave His life for us. Do you know Him? If there are any of you this morning who do not and would like to know Him, we invite you to come forward during the service of the Lord by all. If you have a particular need in your life for prayer, or other spiritual needs, please come forward and I shall be happy to speak to you.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA

EIGHTH SUNDAY AFTER PENTECOST AUGUST 1, 1976
THE REV. RALPH C. LINK, PASTOR
MRS. KAY MORRIS, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
BRENDA MARBURGER, DAN BOSKO - ACOLYTE

ORDER OF WORSHIP - 10:00 A.M.
PRELUDE: "PSALM 19" MARCELLO
PLEASE BE SILENT WHEN THE PRELUDE MUSIC BEGINS
*PROCESSIONAL HYMN NO. 289 "SOLDIERS OF CHRIST, ARISE"
*ASCRIPTION
*EXHORTATION
*CONFESION (IN UNISON) "O GOD OUR FATHER, WHOSE JOY IS EVER JOY IN WORK, AND TO GIVE US STRENGTH OF MIND AND BODY THAT WE MAY SHARE THAT JOY WITH THEE, SAVE OUR MULTITUDE OF UNEMPLOYED FROM THE TEMPTATIONS THAT BESET THEM THROUGH OUR FAILURE TO FIND THEM WORK. KEEP THEM FROM ALL LOSS OF CHARACTER, SKILL AND POWER, AND FROM THE DESPAIR THAT COMES WITH CONSTANT DISAPPOINTMENT. CONSOLE THOSE WHO LONG TO SEE THEIR WIVES AND LITTLE ONES IN BETTER CIRCUMSTANCE, AND DRAW THEM TO THY SON, WHO, HAVING HAD NO PLACE TO LAY HIS HEAD, CAN FEEL AND UNDERSTAND. AND GRANT THAT WE WHOM THOU HAST SO RICHLY BLESSED, MAY NEVER REST TILL WE HAVE GIVEN THEM BEAUTY FOR ASHES, THE OIL OF JOY FOR MOURNING, AND THE GARMENT OF PRAISE FOR THE SPIRIT OF HEAVINESS; THROUGH JESUS CHRIST OUR LORD. AMEN."
*KYRIE (CONGREGATION AND PASTOR)
*ASSURANCE OF PARDON
*PRAISE
*PASTOR: "O LORD OPEN OUR LIPS.
*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE
*DOKOLOGY
SCRIPTURE: JOB 23
HYMN NO. 283 "GOD IS OUR REFUGE AND OUR STRENGTH"
*AFFIRMATION OF FAITH (APOSTLES' CREED)
*GLORIA PATRI
CALL TO PRAYER
PASTOR: THE LORD BE WITH YOU.
PEOPLE: AND WITH THY SPIRIT.

PASTOR: LET US PRAY.

PRAYER

OFFERING

OFFERTORY: "THE KING OF LOVE MY SHEPHERD IS"

WILLIAM

LLOYD LINK

Solo:

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION NO. 290 "STAND UP, STAND UP FOR

JESUS"

"BENEDICTION AND THREE FOLD AMEN MARCELLO

ORGAN POSTLUDE: "PSALM 20" MARCELLO

----- *CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY

MR. & MRS. GOTTLIB KRADER IN MEMORY OF "SISTERS".

SERVING AS USHERS TODAY ARE: *ALLEN ROTACCHI, JOHN REDMAN, DAN BOSKO, ROBERT KNAUER, CHARLES PEVAR. PRES., AND MRS. PAUL PFABE WILL REPRESENT COUNCIL AT

THE DOOR TODAY.

THE ATTENDANCE LAST SUNDAY WAS 153.

NURSERY WILL BE PROVIDED TODAY BY: BARB VARGO,

GAYE BOWER AND SHERRY MCCLIMANS.

TOMORROW - MONDAY - 6:00 P.M. - WOMEN'S MARY PRUGH

PICNIC SUPPER. MEAT, DESERT, BEVERAGE WILL BE

PROVIDED. BRING TUREEN AND TABLE SERVICE.

MRS. ELEANOR McWILLIAMS WOULD LIKE TO THANK ALL THOSE WHO SENT CARDS AND ASKED PRAYER FOR HER DURING HER STAY AT ST. MARGARET'S. (SHE IS HOME NOW.)

MRS. MAE DUTTER WOULD LIKE TO THANK THE CONGREGATION WHO REMEMBERED HER IN THEIR PRAYERS, SENT CARDS AND WELL WISHERS AND ALSO FOR FLOWERS.

TONIGHT - MEETING OF THE FINANCE COMMITTEE AT 7:00 P.M.

MONDAY - (TOMORROW) - CHURCH SERVICE AT SUNNYVIEW

HOME. WE NEED SINGERS AND ANYONE WANTING TO GO ALONG.

COFFEE AND COOKIES FOLLOWING THE SERVICE. MEET IN THE RECEPTION ROOM INSIDE ENTRANCE AT 1:00 P.M.

O LORD, FROM WHOM ALL GOOD THINGS DO COME, GRANT TO US THY HUMBLE SERVANTS, THAT BY THY HOLY INSPIRATION WE MAY THINK THOSE THINGS THAT ARE GOOD, AND BY THY MERCIFUL GUIDING MAY PERFORM THE SAME; THROUGH OUR LORD JESUS CHRIST. AMEN."

EAST DELTA PARISH, U.C.C.
REV. RALPH C. LINK, visiting Pastor
AUGUST 8, 1976

PRELUDE

* HYMN
* INVOCATION
* GLORIA PATRI

APOSTLES CREED (pg. 492 back of Hymnal)
RESPONSIVE READING 50 "The Unity of the Spirit"
SCRIPTURE READING
PASTORAL PRAYER
THE LORD'S PRAYER
ANNOUNCEMENTS
OFFERING

* DOXOLOGY
* HYMN

MESSAGE

* HYMN
* BENEDICTION
* POSTLUDE

* PLEASE STAND

Today's bulletins are given by Mrs. Amanda Carlstrom in
memory of loved ones.

A check for \$100 was received by the Parish Council
from the Congregational Church of Charlotte, MI.
Their gift is greatly appreciated.

Rick Reilly and DeeDee Trickey request the honour of your
presence at their wedding on Saturday, August 14 at 4 p.m.
at the Isabella Congregational Church. If you are unable
to attend, they ask your presence in thought and prayer.

Bible Study will be held at the parsonage on Thursday at
7:30 p.m.

Only a thought, but the work it wrought,
Can never by tongue or pen be taught,
For it ran through life like a thread of gold
, And the life bore fruit a hundred fold.

Only a word! but 'twas spoken in love,
With a whispered prayer to the Lord above --
and the angels in heaven rejoiced once more,
For a new-born soul entered through the door.

No one agrees with the opinions of others.
He merely agrees with his own opinions
expressed by somebody else.

What if the little rain should say,
'As small a drop as I
Can never refresh a drooping earth,
I'll tarry in the sky.'

He who feasts every day feasts no day.

WORSHIP SERVICES
Trinity Congregational Church, UCC - Jud - 9:15 AM
First Congregational Church, UCC - Gackle - 11:00 AM
Aug. 15, 1976 - Ralph C. Link, Guest Pastor

*Hymn: My Faith Looks Up To Thee 381
*Benediction
*Closing Stanza: "Blest Be the Tie" 168
Postlude

Prelude

*Opening Hymn: Holy, Holy, Holy 105

*Call to Worship

Pastor: Sing a new song to the Lord!
People: Sing to the Lord, all the world!
Pastor: Sing to the Lord, and praise him!
People: Every day tell the good news that he has saved us!
Pastor: Proclaim his glory to the nations,
People: His mighty acts to all peoples.
Pastor: The Lord is great, and must be highly praised;
People: He must be feared more than all the gods.

The guest speaker on Sunday, Aug. 29, will be Chaplin Al Shorve. He will speak at both Gackle and Jud.

There will be a C.E. meeting Wednesday at 8:00 in the parsonage basement.

Special thanks go to our guest speaker today, Rev. Ralph Link.

*Invocation

*Gloria Patri

Responsive Reading: #553

Hymn: Faith is the Victory 308

Scripture Reading: Job 23

Morning Prayer and Lord's Prayer

Children's Sermon

~~Announcements~~ -

Offering of Ourselves and Our Gifts

*Doxology

Sermon: "The Plodathon"

"The Iloodathon"

verb: Job 13:11

1. thun=Meri Athenu racee dic tell

2. Great Comfins

3. winds mom, walk, bike, etc

1 and 2 it ~~is~~ ^{not} job

bin. peop lib no lik u: Job example

tell short life Job, lose all etc

3 friend left= li haz, sophar, illad
shorty short men= chemish, mild white,
silver silver gold no, no man shorter

li haz com l last speech

(scripture) (Job 13:11)

Job que it - but know 1 thing don't etc

at only plod thru lif, day, went etc

problem 4 Job we nite say

/ Goal=ll us college boy

not all can B #1, need also-mans

But no can say dat Use? ~~1234~~ ~~1234~~

G no requir B successful, requir faithf

Keep on Iloodathon - no giv up

Think ex-amps sucesful peop but had

problems as well (Illus Zalvin etc)

How bout Job? great man? Just common

plodder Bliev G

Computer age=numbers not peop

schools, Dale etc

(College boy willing & bouller)

as us i mort 2 G / le luv emal

& subways selvs luv & alung

Iloodathon lit' Job

Be on crowd wat crowd say?

Sun am, say self

Did do it?

Let 3 peop cur 2 hr - then cur 1hr

quit Bcuz trial, tempts Bset them

It human 2 cur dm, divine 2 heng ther

continu plod say requir us,

(Oem God hath not promised)

Let us lay hold thing & prom us

Let us step out The Iloodathon sing

carried out u's children everyday

Let u= echo word: Job, ext

"The Iodathon"

Text: Job 23:11, "I will go to my Father and tell him all about it."

Outline: Job 23

In the ancient Greek language there is a word Ιόδαθον which means a long distance race or long work of endurance, and received its name from a race between the men from Marathon to Athens, a distance of 26 miles, to tell of the defeat of the Persians, and then dropped dead. In recent days we have had a "marathon" signifying endurance contests of all kinds. We have half marathons, marathons, triathlons, biathlons, relays and so on. Now I would like to add one more to the list and that is a "Jobathon." At a dinner during these times ~~xxx~~ came about in reflecting on one of my favorite Biblical人物 characters and that is Job.

When often when we read Job's story, we have a tendency to think of the man and his wife whose lives are severe in the Bible, as being people far removed from our time and our lives. But contrary to this tendency we must ~~realize~~ know and understand that our time and our lives. But contrary to this tendency we must ~~realize~~ know and understand that our time and our lives. But contrary to this tendency we must ~~realize~~ know and understand that our time and our lives. But contrary to this tendency we must ~~realize~~ know and understand that our time and our lives. But contrary to this tendency we must ~~realize~~ know and understand that our time and our lives. But contrary to this tendency we must ~~realize~~ know and understand that our time and our lives; he had the same frustrations we have; he had the same difficulties assail him, even as they assail us. But when we compare our lives to the life of Job we find one vast difference, and that is it is steadfastness in the face of all of his problems. ~~xxx~~ I we know and remember the life of Job, we are aware that he lost his land and buildings; he lost his property, he lost his cattle and livestock, he lost all of his friends except 3, he lost his family, he lost his wife, and he lost his health.

All of this took place at a point given to him by Satan to prove that he would turn away from God. But with all of these afflictions, Job remained steadfast. This doesn't mean that Job took all of this without questioning from time to time, because he did. Job had 3 friends who tried to diagnose and analyze just what it was that caused all of Job's problems. Mostly they confided to him that he must have done some sins for which God was punishing him. His 3 friends were Zophar, Eliphaz, and Bildad. None of these men was one of the shortest men in the Bible, and since I have started this story I may as well finish it and tell you the rest of it. The shortest man in the Bible was probably shorter.

The first man was Bo-hi-niah, the second man as one of Job's friends, aided the Philistines, and the third man was Zera. In the book of Esther we find the statement, "Silver and gold have I none," and no one can be sharper than that. Now with that, let us look at the first chapter of Job.

Elijah has completed his final speech to Job and Job is giving answer in this chapter to the things Elijah has said.

(Exegete scripture verbi b. verba), skip verse 11 and come back to it.

In all of this Job mentions many things about God, but he known one thing for certain, (Read text, verse 11). That certainty was that he was involved in being steadfast. The Living Bible states it, "I have stayed in God's path, following His ways. I have not turned aside." He was stating that for him, he was involved in a steady plodding ~~through~~ through life, day after day, no rest by moment. To put it perhaps in todays language, we might say that for Job this could be called "The Plodathon."

It is what is needed in all of our lives today. The often-mentioned secret
to success is to understand that this is what God wants from each of
us. Like Job, he wants us to set our sights upon the goal.

(Illustration of college boy on' letter V). This is an exciting and unique accomplishment to be sure. I suppose all know that not everyone can be number one. It takes many, many, more who just be also-rans. But that doesn't give us the excuse to sit back and say, "that's the use!!", God does not always provide us to be successful, but He does call us to be faithful. That means that we do not give up in disgust or despair, but to carry on in spite of the odds, keeping on plodding on in ~~the~~ "the Jodah" of this life.

IDEALISTS As we live life we see and hear of examples of people who have struggled across the store of life and have left us notable examples to follow. Let's start right off with the question if we could ever live up to their ideals. But when we look into the inner workings of their lives we see that they were just ordinary flesh and blood people who took a victory of their failures and shortcomings to yet another level. Let's look briefly at some of these people.

and how about Job? - as he such a great man! did he accept His ~~xx~~ (weak) faults
for a world? - o, he was just a creature - an who simply believed and believed in
God.

But we also may note the inspiration that in this life we are merely an insignificant
person or number in a machine run sys. our schools and institutions of higher
learning merely know our children and young people as we born on a computer card.
our son has stated that he will be glad when he has completed his senior year in
college, so that he can cease to be merely a number on a card full of punched
out holes. But when a person attends a university of 40,000 people I suppose ~~xxx~~
it becomes necessary to be only a number. but a young man who graduated from a
college looks at his life in a different way. (Illustration of willing to be
submerged like a boulder for a bridge).

Each of us is important to God. He knows us by name and He loves each of us
especially. We need to be willing to submerge ourselves in His love and protection
and ~~xxxxxx~~ join the "lost down" life Job did.

Then Jesus hung on the cross on that ~~xxxxx~~ don't Friday. Was it the crowd called
to him: "Come down from the cross, and save thyself." Did He do it? Of
course not. ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ Let us see many
people coming to Christ and ~~xxxxxxxxxx~~ taking Him as their Saviour and then in a
little while coming down and quitting when trials and temptations beset them on
all sides. It is the human thing to do to come down. But it is the divine thing
to hang there. It is the human thing to run from our troubles and problems, but
it is the continual plodding along step by step that the Saviour requires of us.
(from God Hath Not Required). Let us lay hold of the things that God has prom-
ised. Let us step out and join the "Redemption" being carried on by God's child-
ren each day. Let us each make certain that we can echo the words of Job's
sternest servant Job, "My foot hath held no steps, His way have I kept, and
not eschewed."

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA

THIRTEENTH SUNDAY AFTER PENTECOST September 5, 1976

THE REV. RALPH C. LINK, PASTOR
MRS. KITTY FEDER, GUEST ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
MARCIA McBRIDE, JEFF CAMPBELL - ACOLYTE

ORDER OF WORSHIP - 11:00 A.M.

PRELUDI: "HEAR MY PRAYER" CHOPIN

PLEASE REMAIN SILENT DURING ORGAN CHIMES

*PROCESSIONAL HYMN No. 65 "THIS IS MY FATHER'S WORLD"

*ASCRPTION - CHORAL AMEN

*EXHORTATION

*CONFESION (UNISON) "O LORD, WHOSE WAY IS PERFECT, HELP US, WE PRAY THEE, ALWAYS TO TRUST IN THY GOODNESS; THAT, WALKING WITH THEE AND FOLLOWING THEE IN ALL SIMPLICITY, WE MAY POSSESS QUIET AND CONTENTED MINDS, AND MAY CAST ALL OUR CARE UPON THEE, FOR THOU CAREST FOR US; FOR THE SAKE OF JESUS CHRIST OUR LORD, AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARSON - CHORAL AMEN

*PRAISE

"PASTOR: 'O LORD OPEN OUR LIPS,
"PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551

SCRIPTURE: DANIEL 6: 1-9

HYMN No. 387 "THE VOICE OF GOD IS CALLING"

*AFFIRMATION OF FAITH (APOSTLES' CREED)

*GLORIA PATRI

CALL TO PRAYER

PASTOR: THE LORD BE WITH YOU.
PEOPLE: AND WITH THY SPIRIT.
PASTOR: LET US PRAY.

PRAYER AND PRAYER RESPONSE

OFFERING: "TO A WILD ROSE" MACDOWELL

Solo: "NO SLIDES, SLIPS, OR ERRORS"
Von MALONEY

PRAYER AND LORD'S PRAYER

HYMN OF DEDICATION No. 355 "GO, LABOR ON: SPEND, AND BE SPENT!"

*BENEDICTION AND THREE FOLD AMEN
ORGAN POSTLUDE

*CONGREGATION STANDING -----
THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY
WILLIAM AND HELEN HOGGENBERRY IN MEMORY OF "LOVED ONES"
SERVING AS USHERS TODAY ARE: *ALLEN BOTACCHI, JOHN
REEDMAN, DAN BOSKO, ROBERT KNAUER AND CHARLES PEVAR.
DEACON AND MRS. CHARLES PEVAR WILL BE AT THE DOOR

TODAY TO GREET THE CONGREGATION AND VISITORS.

THE ATTENDANCE LAST SUNDAY WAS 161.

NURSERY WILL BE PROVIDED TODAY BY: VICKIE HOLT,

JUDY SNYDER AND LAUREL STAUFFER.

TONIGHT - 7:00 - YOUTH FELLOWSHIP MEETING

HOSPITALIZED: MRS. EMMA HEGEMUTH AND MRS. EVELYN

SHAKELY, - ~~RAM 257~~ - HOME

"MEALS ON WHEELS" WOULD LIKE TO HAVE VOLUNTEERS FOR

A VERY WORTHWHILE PROJECT. IF YOU CAN HELP OUT

PICK UP ONE OF THE REGISTRATION FORMS IN THE NARTHEX.

Soup and Salad Day will be here before long - Did you

read your Newsletter? Vegetables are needed and now

is the time to call Mrs. EARL WOGAN if you can help

SUPPLYING VEGETABLES.

The "DESIGN FOR SUCCESSFUL LIVING SEMINAR" Oct. 4-9

WILL BE HELD NORTH HILLS ALLIANCE CHURCH, PITTS. PA.

PREREGISTRATION IS \$15, THRU SEPT. 15TH AND AFTER

THAT DATE IT WILL BE \$20.00. CONTACT PAUL PEASE,

HOWARD BOLAM OR THE PASTOR. REGISTRATION FORMS ARE

IN THE OFFICE.

WOMEN'S RETREAT OF PW CONF. WILL BE HELD AT CAMP

LIVING WATERS: CHOOSE ONE SEPT. 23 AND 24 OR 25 AND 26.

REGISTRATIONS ARE NECESSARY. (SEE NEWSLETTER)

SEPT. 26 - CONGREGATIONAL DINNER - 5:30 AND SPECIAL

MEETING AFTERWARDS IN THE SANCTUARY AT 7:00P.M.

YOU ARE URGED TO ATTEND THE MEETING EVEN IF YOU CAN

NOT ATTEND THE DINNER - WHICH WILL BE TUREEN STYLE.

WE HOPE YOU HAVE A NICE LABOR DAY WEEK END.

NEXT SUNDAY IS PROMOTION DAY IN CHURCH SCHOOL.

NEXT SUNDAY BOTH CONFIRMATION CLASSES WILL BEGIN.

IF YOU HAVE A YOUTH 12 YEARS OF AGE OR OLDER OR

HE OR SHE IS GOING INTO THE 7TH GRADE - SIGN THEM

UP IN THE OFFICE NOW.

"... like, hi, we know?"

Art: serial 6:4

Page: serial 6:1-2

"I think you can form 2) Lab, min etc
In rec 6:1-2 lab clarinet not 4th, file 1 & is
"I shall bring, it's, ours, error/perfect gone ultima
" I ultimate " us= o life, live, n moon"
" now, none= is my judge/cause the youth talk 2 Babylon
" with wisdom & elevat scuz/cuz friends been envy
" to suffer persecu
" examp loyalty 2 G, courag face persecu
cri this AM Ben in 80's
~~He had a ship: enemies found 3 area no cud touch him~~
~~He had a job, no fault, no trouble, no bad, no bad~~
~~He had a job, no slide in work, he faithful all did~~
~~whether lie or not did best ability~~
how many Americ workers plant, office, more bored work?
" " great Ben 1st week all off shed= living
employees thru that day
" told no buy auto made Mon or Fri
ice Levine & Blue Mon & abolish it
" you can U enjoy day wen peop complain, ship cuz Ben?
" " am a out overact, drink liv up
" " don't care, just no giv bad day
" if you come on as pi is better & then no anger
" our willians or a r no work paper
~~and you no too result = o life is work~~
" many peop say that? Popular feeling only do
what they do. that want employee. that you enuf
so you only traci 2 relia, so well=no feel like go
" c. " sit feel like 50 cent week, need rest & no
try we try 2 ill Ben we fool house r 0?
" we nothing, feels, cannot feel this
~~you can do pi of iron in work~~
" don't want peop say us! They said us, just giv
job & it our right is a item of compliments
I hav heard sed, but of few peop
prob lie how peop at reach work, if hate job no pro
It is your self & what u want us do. just impress
this show children little on u,
not what we want, but what I want us 2 do
to determine what we want & then wen in middle & all
" if look like we're, blam ever1 but selves
~~all the chapter went up Revival 10)~~
" we wat you do, turn town u side down & joy, hump
I, t me rely on 2 work does a do best ever? or class
of you never? this wat want, an this less chest will
ben get by riding, living, right wrong, but only
fooling selves. ~~I know's hard~~ wants 100% cuz
what you we do and dun at the time & life.

" 1st, 2d, 3d, 4th"

and "3rd",

FAULT, FORASMUCH AS HE WAS FAITHFUL,

whereas: Daniel 1:1-7

is to be delivered to labor-miner. ~~in however you can determine~~ which is usually read that it is the male to come. Does this and at such time or when we may be to be saved from? And in our consideration think about work and its different aspects. Perhaps it means that this is ~~not~~ the time for the preacher to work. As in any event and in keeping with the theme for the day, I would like to direct our attention to a biblical character who can furnish an ideal for us to follow.

I am sure many of us are familiar with the Hebrew language and know that following the completion of a turn at work for a term, the results can be varied as wins, hits, and errors. The expression of success will be here, "o man, so and so, in no manner, my master is to save myself." To work, to labor, and to errant, I mean a little in this period will mean that a worker is called a laborer, ~~and~~ encouraging him is the attitude of the master he is controlled. Thinking after these lines, I would like to have us direct our attention to the attitude up the ultimate to God to work or labor over. And from another line, "o man, 2d, 3d, 4th."

and if we now. Is it a laborer that comes, "and is faithful." As we continue in this youth and have no trouble, is the first to mention of the Hebrews mezzar. It turns out to be only a name of old by old. A Hebrew name of great wisdom and because of which was elevated to a position of honor in the temples. Daniel and several of his friends entered a furnace in which was the way of some of the local people. It was a difficult trial for his friends because to suffer persecution at the hands of the local rulers. In consequence, the book of Daniel is an example of loyalty and courage to God, and courage in the face of opposition.

So our scripture to end this article we learn that Daniel has been a faithful

work & all of his life. He is now a public man and his one job is to find no fault in his master. This is what a new ruler ~~wishes~~ wishes when his prime minister is the same, that he will not trouble him with advice, but be ready to consult over those offices, and this is what he did. It is to such men the others used to be accountable. It was because Daniel had always told the truth that envy and jealousy crept upon his heads, and the other presidents and princes began to plot against Daniel. But it is also written that we find out what kind of people we are.

We found ours. So it is that Daniel proved to be the perfect example of a prophet.

But the other presidents and the princes came to the realization that they must try to remove Daniel from the government for his constant intercession for the people of God. They came to the king and they told the king that he is not to be trusted to be prayed for or supplicated. This is where we find another sign of corruption because the rest of the story relates that the complete following of the Lord led and shall lead his servant to lowliness.

I would direct your attention to the 3 trials which the chief stood up in his work. I read this history and got together to find out what you would have in overtime of the favorite. They found 3 areas in which they could not touch him. They were: "No occasion, no纤微 faults, no errors." "No lies, lies, or errors."

Let us look at them and see why it went by these names. First, his enemies could find "no occasion" against him. His meant that as they searched to have him discredited they could find no "slipping" in his work. He was faithful in all that he did. Whatever the task given to him whether it was interesting or boring, he did it to the best of his ability. Whether he liked it or not, he did it well. How many of our Christian workers whether they work in a plant or office or as housewives are bored by their work? Our son of God met his normal day rarely the first day of the week, and everything is lost in a spiritual tunnel and in the work force shows the "lidded" of the old ones buried

to us. We are all not to live in sin while which has been committed etc., we are guilty of it. Many of us do not know the true reason why God has given us this gift, but they let us to receive it fully and make right by doing what is right. After all it is the answer.

Now we all remember who was on the first day of creation. It was God's Saturday. He could have just sat back and let the day pass. He could have just sat and let a lot of people go to hell. But he did not. He wanted us to through a day with joy and inness when all you know our soul to go training because it is Sunday. And if do they complain about because they overdid it on Sunday in eating and drinking and recreation. There is no such thing as a Blue Monday, or a bad Monday. Monday is another of God's wonderful days given to us to live in and enjoy. A blessing that we are able to be free the work he has given to each of us. If we would approach Sunday as we approach Friday, summarize the end of the week, and remember of life could not be complete. We don't want to go home a disappointed and angry at our son's summarize which do not work around.

Next we're going the enemies of Israel could not catch him with his "mubits." They could not find any "muba" in his case. So like wise we can do as the children, for our own ability. We can go to God truthfully and say, "We received your blessing in labor and industry today is to do our best you know to do our best you can do; no matter old, by wisdom doing them, now are really begin to learn to live. That's good enough, if you do it my lesson the boy will expect that it all the time.

And just as we can say living not only to our everyday lives, but to our neighbors lives as well. "I don't feel like going to church this morning, and besides, I do not feel like me," "I don't feel like living it costs a week to come this year because I think have to pay off a boat." But who are we talking to? Well, we are talking to the people who are not here and not have our boys come with it? Is we think that our neighbors are the only one we are trying to please. I am aware of what we do, and I am going to witness to our actions and our words. We can feel that we are our self

gives us a better outlook and less stress. This is so, but we must also realize that we must never feel this.

The first thing about Israel was that the children's "fathers" were in his house. You don't feel good if people could say this about you. To have someone say, "Just give me your job and you will know it will be done right," to me is the ultimate of compliments. I have heard it said of some people, but very few. Most of the time I hear complaints about people's work and I am sure you do too. But again the real problem lies in the fact of how people approach their work. If they are going to exhibit them like this and do it, they cannot do the job right. It is why it is important that we speak when and where we do for a living. We cannot just pass over what we do. This is heresy. Without a doubt we must do our best. We must be determined to do it. We must do our best and live up to it. Once this goes over our mind, it can't be stopped.

But in another sense of life we have more freedom from the constraints of rules. We do what we want to do and when we want to do it. We believe in freedom of life because it is true, we begin to think a purpose for ourselves. The function of a purpose and the goals of a lifetime arrive at this.

I am sure that it would be hard to do this. It would turn this town upside down and turn all the people unhappy. That would be evident in the lives of everyone. We don't see it as being right for us to do so much as we did. And it is to the very heart of our ability. And when we do our job off whenever he or she says come to us and accuses us of being the bad's or letting us do it. Right you are. We should do, just smile and tell them that God told us to do this. Let's resolve today to go that classroom on Tuesday and do the best job we possibly can. This is what God wants from us and anything less means that we are cheating him. He can get by with "sliding, dipping and waving" icons in our employment whether it be in the plant, or office, or mill, or whether it be in schools, or walking lighter and cleaner than me. As we are not fooling anyone but ourselves. No! I know our hearts and I would like to give 100% because whatever we do, it should be done as though we were doing it for God.

CLARION VENANGO CHARGE
UNITED CHURCH OF CHRIST
SALEM CHURCH ST. JOHN'S CHURCH
MINISTERS—Every Member of the Church
LAY PASTOR—Mr. Samuel J. Swick
QUEST PASTOR—The Rev. Ralph Link

FOURTEENTH SUNDAY AFTER PENTECOST
September 12, 1976

190
Organ Prelude
#Processional Hymn (See Hymn Board)
#Solemn Declaration
#Response
#Invocation

#Call to Confession
#Unison Prayer of Confession Page 4
#Assurance of Pardon
Responsive Reading #4-58
Scripture Readings - Hebrews 9
#Gloria Patri
#Apostles' Creed
Pastoral Prayer
Congregational Prayer Response #501

Special Music—Senior Choir
Pastor's Comments
Offertory
Prayer of Dedication and The Lord's Prayer
Hymn 338
Communion Meditation
The Communion
Elevation
Prayer Responses Page 33
Communion Prayer
Sanctus Hymn #522
Prayer and Words of Institution
Invitation
Distribution of the Elements

The Blessing
Prayer of Dedication
#Doxology
#Benediction and Three-Fold Amen

We invite all those who believe in the Lord Jesus Christ and have been baptized into His Church to share in the Sacrament of Holy Communion.
The Service today uses the Alternate Order for Communion found on page 32 of the Hymnal. We ask that you hold the elements until all have been served so that we may commune as one body.

We welcome the Rev. Ralph Link to our pulpit today. May God bless him and his family in their ministry.

Today's Bulletins are given to the Glory of God by Alice McLaughlin.

The flowers on the Altar at Salem are presented to the Glory of God by Alice Webb.

St. John's Women's Guild will meet on Tuesday September 14 at 1:30 in the Church.

Salem Senior Choir Practice—Wednesday—7:30 P.M.

Salem Ladies Aid—Thursday—10:00 A.M.

R.F.M. Class—Saturday—6:30 P.M.

"You never heard of Jesus worrying about roving people out of the slums. He walked the squalid streets from end to end..... getting the slums out of the people."

ST. PAUL'S UNITED CHURCH OF CHRIST

BUTLER, PENNSYLVANIA

FIFTEENTH SUNDAY AFTER PENTECOST SEPTEMBER 19, 1976

THE REV. RALPH C. LINK, PASTOR

MRS. KAY MORRIS, ORGANIST

MRS. RALPH COOPER, CHOIR DIRECTOR

LORI ZAVACKY, JEFF HOCKENBERRY - ADDLYTES

ORDER OF WORSHIP - 11:00 A.M.

PRELUD: "WE PRAY NOW TO THE HOLY GHOST" BUXTON

*PROCESSIONAL HYMN NO. 30 "COME, WE WHO LOVE THE LORD"

*ASCRPTION - CHORAL AMEN

*EXHORTATION

*CONFESION (UNISON) "HAVE MERCY UPON US, O GOD, ACCORDING TO THY LOVING-KINDNESS; ACCORDING TO THE MULTITUDE OF THY TENDER MERCIES BLOT OUT OUR TRANSGRESSIONS, AND OUR SIN IS EVER BEFORE US. PURGE US AND WE SHALL BE CLEAN; WASH US AND WE SHALL BE WHITER THAN SNOW. CREATE IN US CLEAN HEATS, O GOD, AND RENEW A RIGH SPIRIT WITHIN US. CARR US NOT AWAY FROM THY PRESENCE, AND TAKE NOT THY HOLY SPIRIT FROM US. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

PASTOR: "O LORD OPEN OUR LIPS."

PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY NO. 551

SCRIPTURE: JUDGES 6: 11-24

HYMN NO. 262 "TEACH ME, O LORD, THY HOLY WAY"

*AFFIRMATION OF FAITH (APOSTLES' CREED)

*GLORIA PATRI

CALL TO PRAYER

PASTOR: THE LORD BE WITH YOU.

PEOPLE: AND WITH THY SPIRIT.

PASTOR: LET US PRAY.

PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY: "MODERATO"

FUHRER

INSTALLATION (OFFICERS OF WOMEN'S FELLOWSHIP) SARAH SNOW,
PHYLLIS TAIT, KAREN VENDEL, LULU PENAR, PEG NAZARIK

ANTHEM "GOD SO LOVED THE WORLD" STAINER

PRIMON: "THE UPPER CLASS" I. PREP

)

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION NO. 466 "HE LEADETH ME"

ORGAN POSTLUDE "POSTLUDE IN C" PINEK

----- "CONGREGATION STANDING -----"

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY

MR. & MRS. RALPH TAIT IN MEMORY OF "LOVED ONE(S)"

SERVING AS JEHERS TODAY ARE: "ROBBIE VINROE, BOB

DELLEN, BRIAN PFAFF AND STEVE SMITH,

MR. & MRS. WILLIAM THOMPSON WILL BE THE GREETERS AT

THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY: LIZ ARMSTRONG,

LINDA SHEPPACK AND KAREN KENNEDY,

TODAY - 2:30 - SUNDAY SCHOOL CONVENTION AT ST. JOHN'S

UCC - 5 DIFFERENT CLASSES OFFERED - SEE BULLETIN BOARD.

TONIGHT - 7:00 P.M. - DAVE GALIBIN WILL PRESENT A

CONCERT OF SPIRITUAL MUSIC - THIS WILL BE OPEN TO THE

ENTIRE CONGREGATION - LET'S FILL UP THE CHURCH.

MONDAY - 7:00 - BUDGET AND FINANCE COMMITTEE MEETING.

THE YOUNG ADULTS SUNDAY SCHOOL CLASS IS STARTING ITS

NEW FALL LINE UP. WE CORDIALLY INVITE THOSE BETWEEN

18 AND 30 TO JOIN IN AND START THE NEW SEASON OUT

RIGHLY.

BAPTISM WILL BE NEXT SUNDAY - LET US KNOW IN THE OFFICE.

HOSPITALIZED: MRS. EMMA HEGINBOTHAM - BOMH,

EARL WOGAN - BUFFALO CLINIC, - ELLEN McGRATH DALEMAN.

A FILM OF THE SEMINAR "DESIGN FOR SUCCESSFUL LIVING"

WILL BE SHOWN ON THURSDAY SEPTEMBER 23 AT 7:00 P.M.

BIBLE STUDY WILL FOLLOW. EVERYONE IS INVITED TO

EITHER OR BOTH.

THE VINROE'S AND THE HEATON'S WISH TO THANK EVERYONE

FOR THEIR ACT OF KINDNESS SHOW DURING THEIR BORROW

IN THE LOSS OF THEIR FATHER AND STEP MOTHER.

MONDAY - 7:30 - FIDELITY BIBLE CLASS.

WEDNESDAY - 6:00 - GOLDEN CIRCLE - SMORGASBOARD AND

FARMERS MARKET.

NEXT SUNDAY - 5:30 - CONGREGATIONAL DINNER (TUREEN)

AND MEETING AT 7:00. IF YOU CANNOT BE HERE FOR THE

DINNER - PLEASE PLAN TO BE HERE FOR THE SPECIAL

MEETING. DID YOU READ YOUR LETTER THAT YOU RECEIVED

THIS WEEK?

THE VIETNAMESE FAMILY ARE IN NEED OF A REFRIGERATOR,

STOVE, DAVENPORT, DOUBLE AND SINGLE BEDS, CHAIRS, ETC.

BY THE 1ST OF OCTOBER - LET US KNOW IN THE OFFICE.

MR. & MRS. CHARLES McGINNIS 111 N. WOODSTOCK

ANNIVERSARY TODAY.

U.S. AIR FORCE LABORATORY 1. 120

Page: 301 Date: 6/16, 2019

(This is just one school, like so, like our, but there are no)

16. Length, Circumference, Breadth, girths, etc.

~~1 fold over, zig-zag, 1 cut off band~~

1. What color or colors is it?

~~and~~ 2000 except in 2004

per oral enter JMV, no gyc dwn eluc
A. 2 m/sit no intol phlegm or mucous

2. Did will 2 now in educ

~~10-118 84-112 100-1 86-6~~
10-118 84-112 100-1 86-6
~~10-118 84-112 100-1 86-6~~

and out for this "trip" = ill babies = . ritual dispensation

On 2 August 1944 no 22055,

patient who little/no, or no significant little/no

to have stay divorce under from live in over again

"Good" "not bad" = very good, but non,
excellent, superlative

Now he left no man 2 do him; set him up to do

10% of all no need & no, but about 10% repeat 14-18 months later on the 1st day of work

(*see also* *the history of the early church*)

~~Call me when I am ready to get out.~~

~~100-1000-00-00~~

, , , , ,

...and the people were very poor.

...and the world was created.

"Bible for Boys
1. 1928

Exodus 3:16, "And I will say unto them, 'I am God of Abraham, and God of Isaac, and God of Jacob.'"

Scripture: Exodus 3:11-24

(Illustration of boy's living point to school, and coming from school, but not living the life he learned.)

Now at this time of the year when we are thinking in terms of school and therefore all of the implications of it, it would be appropriate to think in terms of conducting a school for His people. Probably most of us have never given too much thought to this, but God has indeed held educational courses for many of His people, and has given the evidence of this for all the world to see and take as an example. Today's scripture lesson is a case in point, and I believe that we are dealing with a subject much too large to cover in one sermon; so we will have the concluding message on this subject next week.

Dividing this in two parts, I have selected this week to speak on how to begin with the basics, and then next week what ~~experiments~~ to do with our people once we have gone through God's Upper Hand."

According to our scripture for this morning; I believe that we need to take a closer look at a son named Gideon. Gideon, whose name interpreted means, "The deliverer, the slasher, or," "to cut off the hand," was a son of Joash identified as "the Abiezrite," which was a family of Benjamin. This event however could evidently take place when Gideon was a fairly young man. The Amorites and the Midianites had overrun Israel which had brought judgment for their sins. Burning sandal soles. The Midianites and the "Melechites" would raiding continually; they would come in and take the crops they wanted and burnish, and would destroy the town. These raiders were the first ones to make a road across miles. The use of camel's humps they would come ~~expedition~~ free of freight a distance of 200 miles and return again, which they were unable to do with horses. And so it was that the Israelites were plagued by these people. Gideon was cloistered in a vine press in order to remain hidden from the raiders if they should come, and he was there when his father went when an angel of the Lord appeared at that vine press which was situated by a road out in Shiloh.

the author of the angel is identified as ~~xx~~ man of the Lord, it turns out in chapter 12 that he is the Lord himself. The angel goes to Gideon with the assurance that the Lord was with him, and Gideon is identified as a mighty warrior even though we have no evidence that he was ever involved in actual battle up to this point. It probably helps him to concentrate with the Lord for the fact that if the Lord was with him, then he was God's chosen and one of the older members, "where has he been while all of these evils have been taking place?"

Gideon gives evidence here that he not only has knowledge of past events in the lives of the Israelites, but also a portion about the end of their history is given by the Lord. This we would say that Gideon had passed from the elementary school and was ready for more advanced education. He now goes to a prep school which are a prelude to college, and which are made young people to go on to advanced education beyond high school, and so call the school, "prep school." Gideon was ready for this "preparation school" and about to be sent this to him.

In verse 14, we see that the Lord is identified, and Gideon is told that he will have a son from the Midianites. When this was the usual custom of people selected by God to perform great tasks, Gideon begins to make excuses. He tells the Lord he comes from a poor family and that he is the least in his father's home. Calling to mind that he was the youngest, for in this sense the youngest was not looked upon as being as valuable as the oldest or next to the oldest. But the Lord answers, "surely, I will be with thee." The Lord is stressing that there will be no doubt what he will do through Gideon.

It is at this point that Gideon asks for the sign of the sight he needed to assure him that this entire affair was for real. He probably did not quite believe that he was selected to be entrusted with this great task, and he wanted a "sign." But being a very crafty and astute person, it was not so easy to let a man come before his Lord without giving him something that he could easily count on to be shown. At this point Gideon does not know that he is calling to the Lord, for having just said, "I am not worthy," he cannot yet

Bro Gol, so often polluted, said unto me that he had known with the other swallows.
In order to live long and reach the moon and the stars, all birds will break, a
crown, and bring them out to the sun. He can tell his secret to nobody since the
food upon the rock which he does, and then the bird touches the food with the
sheaf he was carrying and the food is consumed in fire and the bird disappears.
It is then that Videon knows he was in the presence of Gol, and he is afraid.
He knew from his past education as a Jay that to see Gol meant death, much less
not only see it, but try to it. He falls on the ground and prays to Gol, and
Gol answers to him promising him that he will not be slain. Videon ~~sweat~~ ^{sweat} but is
as little to Gol, dedicate to the secret of his power to ~~it~~ to the Sun. And so
of Gol, for he names the Star, "Jewel of Gol," or, "Gol in peace," or, "the
secret of Gol."

hur, I am the book "Psalms," the "pre-school" of God's upper class," a school prepared for those who would follow the Lord. It is no other than the case we are in here, to try to carry down such a tall form because it would cut out the greatness of one man. But there are applications we can derive from it, if we are willing to give our lives to God's message for us.

The first thing we observe in this incident is that God has already selected His people and set aside attendants to the priesthood, intellectual types who pre-arranged knowledge and ideas of life and the world. He calls the simple, the common, the ordinary. His purpose is that we can then begin the necessary education in their lives. It has been my experience that some of the most difficult people to deal with about God and Christianity, have been those who are highly educated. This is not a put down on education, but **internally** I am merely pointing out that many people who are highly educated, or intellectual find it difficult to believe and accept something as simple as God's message of salvation through Jesus Christ.

I think God's actions in scripture in His selection of people is an indication that He wants the person to be willing to submit to what the Lord wants. He is not looking for intellectual arguments, or philosophical discourses, He just requires the individual to open his heart to Him and be willing to submit his life to Jesus.

-7-

and of course give room to their children and satisfy their natural desire to work. We can't always hope to do adult work and will, but children tend to move into education.

Now it's an acute heretical point that has been highly developed which when done properly admits an individual to salvation that doesn't kill them. I look at this type of activity and I marvel that it can be done. I say from personal belief that this is really marvelous. But if we were to attempt to teach our children well and cause them to grow up, they are in 1 or two years of age, people would call us monsters or worse, and in all probability we would be locked up for cruelty to children. But in essence this is what many of us are doing; and have been doing to ourselves for years. We come to God and we become followers of him. We recite "Hicks and Kicks" to attend church perhaps, and that is it. No further growth or striving toward maturity. Just come to church, participate in a little or even of worship as we can do; listen to what the preacher has to say for the day and digest little or none of it; and go home to live the next 7 days completely disengaged. What we do is to just know what we're to do on Sunday morning.

I am about set in teaching what my good friend John Hicks had to say about what is a Christian. I think he covers the subject rather well. But I also think he left out because of the lack of time some of the elements that also go into the making of a Christian. Any of you have come to this church and have sat in the same seat, and have heard innumerable sermons about how and what we're to live the Christian life, and make yourself like Jesus in character. I am not because I want to shock you, but to let you out of your confusion. ~~REMARK~~ Now none of us can truthfully say that we have read the entire Bible through from cover to cover. You have been asked to do so since I have come here. And none of you are ignorant that I have the nerve to ask you to bring your Bibles to church. Why this is is to remind all of us of what we've got. As a result none of you will do not and will not get back from different countries up to me to say that you could care less about it. I'll speak for your individual point.

Now all you can honestly and truly say about me have accepted Jesus
as the true Messiah and that he lives for your health and life and
you live for him? Let some of you have spoken truly for us suggesting that
this is necessary for a person to be a true Christian. But, I can do that
in the privacy of my home and I do not need to parade it around in front of
others at the sal's. Let church members will make all sorts of public confi-
dents to ladies and fraternal organizations with no qualm whatsoever.

Now all you can honestly say that you have done out of your way to help
and talk with some people in this congregation when you have never even been to
the church. Now what you can say that you have tried to be at friendlier and
more familiar so you could make everyone feel at ease. All sorts of you have
spoken right when I have asked you to write me and them and you say that
I can't find the time to take out of a very full day to write to you, but if you
are believers you will do it.

I would like to add what we have said to you and repeat it again. This
is the last and final lesson of each of us --- I repeat it --- to the world to
say now in the name of Christ and before us, your brothers. We must
not be afraid. When we begin to pray, we must be as still as
children sleeping. The world would take Jesus as their master, in learning
to pray, is referring to strengthen our faith, and in seeing that we be
able to let the joy on our faces and in our lives at work in and in the world.
God has given this open command to everyone of us here this morning. There is
not one of you I do not believe who has not heard the complete message of
what God requires from us. And best we have had the first command from God
"I am here," isn't it about time that we used and speak more to our children
about this "realization" and what comes from it. As in the example, if
you still are not into it yet, pick it up today, go to sleep in it, go to
church to read it through. And if you can't fit the commandments in
your life, go outside to the world, to your wife. If you don't
have a wife, go outside to the world, to a good woman, a mother or a girl

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and so far away, I know well how hard it will be to make the people understand
it. But that it is here in the way of education, I think of course, of
the people all
over the world. And I am glad to find that the people of our country
are not so bad as I have been told, so as to want to do what they did.
And now we said to them in Germany, so as it would be no better, "Germany,
we will have nothing to do."

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA
Sixteenth Sunday After Pentecost SEPTEMBER 26, 1976

THE REV. RALPH C. LINK, PASTOR

MRS. KAY MORRIS, ORGANIST

MRS. CYNDIE SYBERT, YOUTH - CHOIR DIRECTOR
LORI ZAVACKY, JEFF HOCKENGERRY - ACOLYTE

ORDER OF WORSHIP - 11:00 A.M.

PRELUDI: "LORD LOUDOUN'S MARCH" WILLIAMSBURG MUSIC
*PROCESSIONAL HYMN NO. 31 "FATHER, AGAIN IN JESUS' NAME"

*ASPIRATION - CHORAL AMEN

*EXHORTATION

*CONFESION (UNISON) "O MOST LOVING FATHER, WHO WILLEST US TO GIVE THANKS FOR ALL THINGS, TO DREAD NOTHING BUT THE LOSS OF THEE, AND TO CAST ALL OUR CARE ON THEE, WHO CAREST FOR US; PRESERVE US FROM FAITHLESS FEARS AND WORLDLY ANXIETIES, AND GRANT THAT NO CLOUDS OF THIS MORTAL LIFE MAY HIDE US FROM THE LIGHT OF THAT LOVE WHICH IS IMMORTAL, AND WHICH THOU HAST MANIFESTED UNTO US IN THY SON JESUS CHRIST OUR LORD. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

PASTOR: "O LORD OPEN OUR LIPS."

PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE
*DOXOLOGY No. 551

SCRIPTURE: JUDGES 6: 33-40

HYMN NO. 461 "SAVIOUR, LIKE A SHEPHERD LEAD US"

*AFFIRMATION OF FAITH (APOSTLES' CREED)

*GLORIA PATRI

CALL TO PRAYER

PASTOR: THE LORD BE WITH YOU.

PEOPLE: AND WITH THY SPIRIT.

PASTOR: LET US PRAY.

PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY: "TRUMPET MARCH" WILLIAMSBURG MUSIC

BAPTISM

ANTHEM: "YOU'LL NEVER WALK ALONE" ROGERS & HAMMERSTEIN

FAMON: "THE UPPER CLASS" 2. GRADUATION

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION NO. 286 "WHO IS ON THE LORD'S SIDE?"

ORGAN POSTLUDE "MINUET" WILLIAMSBURG MUSIC

----- *CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY FLORENCE MACKINNEY IN LOVING MEMORY OF HER "MOTHER" -

MRS. E. M. PERRIN.

SERVING AS USHERS TODAY ARE: *MARLENE RIEMER, LIZ ARMSTRONG

SHIRLEY RIEMER AND JUDY FERREE,

ELDER AND MRS. CHET STAUFFER WILL BE THE GREETERS AT THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY: PAULINE FENCIL, SANDY SHEPPECK AND MARCI SHEPPECK.

ATTENDANCE LAST SUNDAY WAS 210.

TONIGHT - 5:30 P.M. - CONGREGATIONAL DINNER - PLEASE BRING TUREENS ENOUGH TO COMPENSATE FOR YOUR FAMILY. BEVERAGE

AND DESSERT WILL BE FURNISHED. AT 7:00 P.M. A SPECIAL CONGREGATIONAL MEETING IS CALLED FOR THE SANCTUARY.

PLEASE PLAN TO BE HERE FOR THE MEETING - NOW IS THE TIME TO ASK QUESTIONS NOT NEXT WEEK. YOU AS A MEMBER IS EXPECTED TO BE AT THE MEETING AT 7:00 EVEN IF YOU CANNOT ATTEND THE DINNER.

TUESDAY - 7:30 - BOARD OF CHRISTIAN EDUCATION.

THURSDAY - 7:00 - BIBLE STUDY OPEN TO THE CONGREGATION AND FRIENDS. *REVELATION*.

SOUP AND SALAD DAY - TUESDAY - OCT. 12TH. TICKETS AVAILABLE FROM MEMBERS OF THE WOMEN'S FELLOWSHIP. THE ITEMS FROM THE BAZAAR TABLE ARE ALWAYS INTERESTING TO THOSE WHO ATTEND. HAVE YOU MADE YOUR ITEMS OR HANDICRAFT YET? BAKED GOODS ARE ALWAYS WELCOME.

KAY MORRIS, OUR ORGANIST, WILL PLAY A SHORT RECITAL AT ST. MARK'S LUTHERAN CHURCH ON JEFFERSON STREET AT 8:00 P.M. TUESDAY, SPONSORED BY THE TUESDAY MUSICAL CHURCH. THE PUBLIC IS INVITED.

OUR CONGRATULATIONS TO MR. & MRS. PAUL RIEMER WHO WILL CELEBRATE THEIR 25TH WEDDING ANNIVERSARY TOMORROW. *2-1*
WE NEED SOME HELP IN SETTING UP TABLES IN THE UNDERCROFT AFTER THE SERVICE.

HOSPITALIZED: EARL WOGAN, ROSELLE CLINIC, MAIN HOSPITAL BLDG., #6528 WEST, BUFFALO, NEW YORK 14203.

MR. PAUL RITTER, MRS. EMMA HEGINBOTHAM - BORN.

MRS. DORIS WILSON - ARMSTRONG GEN.

- HOME

ELEANOR MCWILLIAMS

"The Other Glass -- 2. Production"

Date: July 21, 1942

Review, "I am", last week I play did compl adiction
in "The Other Glass" (J. M. H.)

(Killen goes on introduced as m.)

"I control G not at first I? project,
he know am I good, I? equal perform will, well,
Glow equal did not know use it, "I? in
the 33, Valley and Lake Edmonds, Seattle,
Washington. Tivid village/ cabin,
around 2 editor runnnn, road 4 robbery,
the 33 = did rep last week I spirit can use like
spiritual.

I am patient but, I am want in, I? think
about it now, no, think we not best we
shouldn't do it just I poor desitute, not so
good, I? all we needs, equal ratio in love
we have to live if only submis I give you and
you live, husband, lover, kid, no one, I cause=11.
you will have no place to go to return

I am want I control, live, child, etc,
I? the 1st I? live as child, we know us title
the 33 ("the direction") is go to by G

the 33 = 1942, did show 1940, not 1941, no by
G? voice, but next G proof he sit. his
G? voice= sensitive person = no do, wind blo etc.

I let fleece dry & around wet= this more difficult
this did G? he knew G with in him

20 cent am, joke fun at this & yet if Bliev in,
shud G abl put G test & let him pruv self
but we don't = reasonable nite pruv self, nite answer
ok hear & then wat do? We in troubl then bcz we
set 2 in 100 by G other

I am be I find we spirit coward ball him & did speci
(Killen = Robertson & D. Graham)

then G? idea= I am G do this is like
I? to say is place faith in & he will honor that
I? sit and trust with result we never chance of
I? really we, but not web country can do 4 G, insted
G? can do 4 country-paraphilia said not not &
can do 4, but not I can do 4.

I? I? myself at this G went in G do in his life
and is function must be

but this all may be good in the 1 production? G
"I? I? how help & if even business & for, com-
mit all of this G in them exist in
giving 2 our harts this day.

"The Schoolboy"

—Continued

1945-1946

File Number 137-20

Today we will be continuing with our study of Wilson, the fifth boy mentioned in the book of Daniel. As I stated last evening, Wilson's father is deceased, so he was given his name, as is called, "posthumously." When we are ready to leave this file, we do "close it" or "return it" to the "School of Service."

(Illustration of another introduced in lesson)

Let this be known to what generation and generation who to produce. We know that when a soon graduate he or she is to be equipped to perform certain skills or tasks. And so today we are going to examine Wilson's graduation and how he used it and applied it to his life.

If we will turn again to the 10th chapter of Daniel, we will observe our next use of the word "skill" as it is used in this story. In the 10th chapter, in the 1st sentence, we see reference to the other class of the class who had failed him, "and they went to the valley of Gerezel. Their way fierce, most rough, but failing of skill, and they have the least skill to accomplish it. This valley was the great problem land of the land of Babylon which was a difficult and rocky land. This valley contained such waters as were not an ocean, or a great river, nor even a little. It was also the valley of all difficulties and anomalies, and full moreover, of rocks, running through it from the clearest green and other green. And it was a good place to fortify them, and to make a camp before battle to follow."

If the reader had been present at and as he studied the school hall in him he would have, "the spirit of the Lord," come upon him. He was to gather people around, and as he did what he was supposed to do under the direction of God, he would be able to accomplish the tasks he had to do. In reality, Wilson was quite successful. He was the small class of the "Valley of Gerezel" of which he was the teacher. He built a school, he outlined a life of service to the public, a moral position, and taught in order to accomplish his goals.

but too often we are not content to do this, because we can do more. And of course we do. It is only when we are willing to let go of our ego, that we can live truly.

On the 1st, I went to the Falls and the Gorge with Mr. and Mrs. Wilson. We saw a large flock of the Dodo, with its own, which we believe is a distinct species. A number of them were shot at the Falls, but we did not get a single hit for Mr. Wilson's shooting being very poor. We saw a number of small birds feeding on the ground, and came to the conclusion that they were the Dodo, and identified them as such by the complete absence of white. Mr. Wilson is so fond of the Dodo he left his gun, while the last shot was fired.

So you see, I am sure there were very primitive people in the tribe associated with silicon. I was born there, I died there, I live there the place was around me and around it was dry. But do you know what I will see when we get to the desert beginning to fall, and the few had already fallen on the plateau, and the wind rows the rest of the leaves down into the valley. That's the only explanation. You know you could not make a living that way in this country so you had to leave. And so he went to Africa, silicon was not there, and there he found a different kind of climate. And when he got back to the desert he found the dry soil the only thing of the year is the leaves, perhaps you think this is that the plants don't grow up, and the sand is hard to move.

and I can't understand, for the life of me, how any man could be
foolish enough to give his son such a gift, and then to do it. The boy was only four or
five years old, and I don't suppose he went to get the box himself, so I don't know what
kind of a present it was. I think it's best to let him keep it, and then tell him
about it, and let him decide to give it to his mother or not. I think that's
the right thing to do, because if we tell him to give it to his mother, he'll
probably do it, and then we'll be in trouble again, because
we'll have to tell him, "no, you can't" and so we'd better have
him find out that we are spiritual creatures by book learning, so when we tell
him about it, social and common sense will help him.

In the summer months I have made many trips of from 5 to 10 miles and have found the best time for collecting, as far as the weather is concerned, to be the second week in June. The weather is then at its most favorable for collecting. At this time, "break up" from the north, is fully developed, and the weather is cool and dry. The birds are more tame and the collector will easily get his specimens unharmed.

Journal of the Royal Society of Medicine 1999; 92: 879-880

and said to him, "I am not a prophet, but I do not exercise a power over men like the gift of interpretation." And this is what he answers to me now. I know that it would be foolish for me to deliver an opinion for the gift were they to. I know that we do well to be wary of deliverances of gifts. But that is calling up the devotions concerning the gift of interpretation, and a good one of this congregation. Now this is what it is to place our complete faith and trust in it, knowing that when we do this, we will honor that faith which results than we never imagined possible. I am sure that we are all aware of what we will be doing; to fight. I ~~wish~~ would not, nor will not tell anyone how they must vote. But I will tell you this. We need to back this senator and our friends completely. We need to back him up so far as to tell him all our actions, our votes, at the end of the session, so that he can tell us what he did to help the cause of the slaves. Let us if possible do more than we have done. Instead of us saying again that we can do nothing, let us say that we still can do something. This is the question we all have to answer, and we must do it well. We must do it well. We must do it well, and then we will be prepared to give an account. I can not imagine Buckingham, who has got his position so well, that in a few days time, in London, he will not be asked, "What is the present state of things?" and he will be compelled to give an account. I can not imagine

—5—

and the authorship of the manuscript is attributed to him.

The authorship of the manuscript is attributed to him.

The authorship of the manuscript is attributed to him.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA
SEVENTEENTH SUNDAY AFTER PENTECOST OCTOBER 3, 1976
WORLD WIDE COMMUNION SUNDAY
THE REV. RALPH C. LINK, PASTOR
MR. KAY MORRIS, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
LORI ZAVACKY, TERRY MCCLINTON - ACOLYTE

ORDER OF WORSHIP - 11:00 A.M.
PRELUDE "O SACRED HEAD NOW HOUNDED" BUXTEHUDE
*PROCESSIONAL HYMN NO. 7 "REJOICE, YE PURE IN HEART"
*ABSCRPTION - CHORAL AMEN
*CALL TO COMMUNION
*PRAYER OF CONFESSION (UNISON) ALMIGHTY GOD, MERCIFUL FATHER:
I, A POOR SINNER, ACKNOWLEDGE AND CONFESS MY MANIFOLD SINS,
WHICH I FROM TIME TO TIME HAVE COMMITTED, BY THOUGHT, WORD,
AND DEED, AGAINST THE DIVINE MAJESTY. I DO EARNESTLY RE-
PENT, AND AM HEARTILY SORRY FOR THESE MY MISDOINGS; THE
REMEMBRANCE OF THEM IS GRIEVIOUS UNTO ME. I HAVE NO OTHER
COMFORT OR HOPE THAN THY GRACE, WHICH ABOUNDETH ABOVE MY
GUILT, AND THE PRECIOUS MERITS OF MY LORD JESUS CHRIST.
LONGING AFTER THIS GRACE, I SAY, FATHER, I HAVE SINNED AGAINST HEAVEN AND IN THY SIGHT, AND AM NO MORE WORTHY TO
BE CALLED THY CHILD. GRANT UNTO ME PARDON AND PEACE, AND
STRENGTH TO LEAD A NEW AND RIGHTEOUS LIFE, BY THE POWER OF
THY HOLY SPIRIT, THROUGH THE SAME LORD AND SAVIOR, JESUS
CHRIST. AMEN.
*Kyrie (CHOIR, CONGREGATION AND PASTOR)
*ASSURANCE OF PARDON - CHORAL AMEN
*PRAISE
PASTOR: O LORD, OPEN OUR LIPS.
PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE.
*GLORIA PATRI
SCRIPTURE: 1 SAMUEL 13:1 - 13
HYMN NO. 335 "JESUS, THOU JOY OF LOVING HEARTS"
OFFERING
OFFERTORY: "O SACRED HEAD" K IRNBERGER
INSTALLATION AND ORDINATION OF DEACON ROBERT DALLIN
ANTHEM "FATHER ALMIGHTY" FRANCK
SERMON: "THE INGREDIENTS"
COMMUNION HYMN NO. 341 "HERE, O MY LORD"
*THE COMMUNION - PAGE 33
*EUCHARISTIC PRAYER * INSTITUTION *AGNUS DEI
THE COMMUNION (PLEASE RETAIN ELEMENTS UNTIL ALL SERVED)

* PRAYER OF THANKSGIVING
*DOXOLOGY
*HYMN OF DEDICATION NO. 558 "ACCORDING TO THY GRACIOUS WORD"
*BENEDICTION AND THREEFOLD AMEN
*POSTLUCE "IN THEE LORD, HAVE I PUT MY TRUST" BACH
*CONGREGATION STANDING
THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY THE GUY
ARMSTRONG FAMILY IN MEMORY OF LOVED ONE(S).
NURSERY WILL BE PROVIDED TODAY BY TOM AND JUDY MABBART AND
JODIE MARTE.
THE ELDERS AND DEACONS WILL SERVE AS USHERS TODAY.
DEACONS, MR. AND MRS. ROBERT KNAUER WILL BE THE GREETERS AT
THE DOOR THIS MORNING.
TONIGHT 7:00 P.M. YOUTH MEETING. ALL ELIGIBLE YOUNG PEOPLE
ARE INVITED TO BE A PART OF THIS GROUP.
MONDAY OCTOBER 4, HOLY COMMUNION FOR THOSE UNABLE TO ATTEND
TODAY.
MONDAYS: 7:30 MARY PRUCH CIRCLE MEETING
WEDNESDAY OCTOBER 5, 7:30 P.M. REGULAR CHURCH COUNCIL MEETING.
THURSDAY OCTOBER 6, 7:00 P.M. BIBLE STUDY. ANYONE MAY BE A PART
OF THIS GROUP. COME AND JOIN US.
FRIDAY OCTOBER 6, 6:30 A.M. BREAKFAST AND FELLOWSHIP FOR SINGLE
CAREER ADULTS, (18 - 30), AT THE MELITARY INN. THIS IS SPONSORED
BY THE COALITION FOR CHRISTIAN OUTREACH.
IF YOU WOULD LIKE TO PREPARE VEGETABLES FOR THE SOUP AND SALAD
SUPPER, PLEASE COME TO THE KITCHEN ON MONDAY MORNING OCTOBER
11, PREPARED TO "CUT-UP." YOUR HELP IS NEEDED.
DON'T FORGET THE SOUP AND SALAD DAY TUESDAY OCTOBER 12.
HOSPITALIZERS: EARL HOGAN, ROIVELL CLINIC, BUFFALO,
MRS. EMMA HENKEOTHAM, MRS. DEBBIE DOUGAN, MRS. BEA TART, BOYD.

THERE WILL BE A TEACHERS TRAINING WORKSHOP FOR TEACHERS AND
SUNDAY SCHOOL WORKERS ON TUESDAY OCTOBER 10 AT 7:30 P.M. AT
THE COMMUNITY ALLIANCE CHURCH MERCER ROAD. THIS IS SPONSORED
BY THE CHRISTIAN BOOK AND GIFT SHOP.

POL. PLAT. COMM. 7:00 - NEXT SUNDAY

III. - THE POLYCHAEI.

- 6 -

100 100 100 100 100 100 100 100 100 100

and may be listed in the following:

Leptin and

2000-2001

with one or two, or living with

and simple, and peace can be made.

At 10:00 a.m. Israel was passed 2 mi. west.

Digitized by srujanika@gmail.com on 16-03-2014

19. *Pyrrhura*, *lindbergi* (BONAP).—A green parakeet with black wings.

read-only-access offers.

via Luricci, 11 Genova, C. 9474, 600-1000 lire=breath

as a preventive measure, such as orange juice or juice

18. Plant & naming.

the child got lab blood to give you and sent

slachtpartijen van de 22e en 23e juli vloegden

“*Die Jagd nach dem Glück*”

1976-1977 51-104-011 101-102-103-104

10. The following table gives the number of hours worked by 1000 men in a certain industry.

10. The following table shows the number of hours worked by each employee.

[View all posts by **John**](#) [View all posts in **Uncategorized**](#)

getting out source on the net.

2000-2001

Mr. Vicksburg agrees to

Get the right shoes can help you business grow.

"The Amulet"

Act 1 - Scene 1 : 30, "The Amulet", by John Masefield

Act 1 - Scene 1 : 40:14-23

Followed him and said, "My father, you will make yourself a man, if you go with me. I will tell you how to do it." "What are you? You are the Devil himself", "This is the last battle of the world, my son."

and I guess it could be taken as that, one receives words from a spiritual source of inspiration. and we all know that this is true. for instance, if a man went to see a doctor or lawyer or a teacher, he would say, it's to the Devil you go. in which case the Devil is not far away. I believe that man has to come to see the Devil before all else. and I think that this is the case on the first. for the Devil is expected to be there, and to give clear lines. the ingredients that man needs have to be placed on these lines.

and was such a man when he was born. which is likely to be the line of his life. and he had been out looking for the monkey on the road as they are identified in the picture, which belonged to his brother. Joseph, and directs him to travel and travel to him to perform the necessary task of protecting him at home. so he said in one sentence, "travel upwards" and then gives him directions which he must follow and which would lead him to the will of god for his life.

I would like to use the bottom part of the 7th scene of the play for this section. there are several reasons to do so. first and foremost, i want to make this to be a bit more serious. so today, Samuel gives God the directions that he is to go to the vision of whom, and therefore will still have room to move around. the 1st direction is to be the first of three, and the second is to receive 3 letters of grace, and the third will be carrying a white almsbox. the reason for this is, i want to make to action natural and true and keep up with the story. so the scene will be more dramatic. and also to be the scene of the final scene. the point of the "the amulet", and "the secret of", are living beings. the amulet which is given to man to protect him from the Devil. and the

are many impossibilities in this. And, notwithstanding its apparent difficulty, it is true that at least a ~~very~~ ^{long} time prior to 1900 years before the institution of the Lord's supper by Jesus Christ himself, the same ingredients were necessary to come before God.

The first ingredient was the "salt," which many times in scripture referred to in the salt trials often to your spouse. But in either event we can see that an innocent soul was offered as the sacrifice. But we have all using the salt of our trials as our sacrifice. Now, as no trial borders the substance from the salt, and all offend us daily, we shall call the human sacrifice for sin. Then it is also likely to take that the ingredients constituted as the salt of trials, were the two who took罪. As we see here just as easily, with a parallel of human sacrifice, we will call the ingredients the human salt of trials of God.

Now, last of these ingredients, we can have almost the likes of the lamb, the first and most of greatest value due to its nature for sacrifice.

"Lamb" or "lamb" became the symbol of the animal slain for the salvation of mankind. That animal had to be perfect, blameless, spotless, without blemish, without sin, to sacrifice the same in the sacrifice, in the trial of God's sacrifice. And, that was the first and most valuable part to kill and pitch it. That is called the "sacrifice of the lamb" in the New Testament, in the trials of God's sacrifice. And, for to sacrifice the lamb of God, who was killed by carrying the power back and setting this word to sacrifice in its importance.

Well, is there any wheat and rye out there? A difference in all of this, but still a similarity. For the wheatmen and rye men "to sacrifice a bread" as a sinner to God. And, the same offering in the temple, for the sake of the Israelites they for to be offered. But if we look at ~~this~~ ^{the} wheat does not go directly to become the bread for us to eat now it, we understand that God is telling us something important in this symbolism. There must be a磨房 the grinder of sinners, and when it must be converted and converted from the sake of the Israel which cannot be used. Well, it is ground and crushed into flour, and when it must be kneaded

order to be death, will be subjected to the mark of fire before it can take effect.

and to the right of the main entrance, the large hall of state, which is 100 feet long by 50 wide, and 20 feet high, built according to all modern rules of architecture, the ceiling of which is 15 feet high.

(C) - milder cold wills and vaccines for yellow fever)

（参考書）中華書局影印本、新編中華書局影印本。

TODAY I have been to see Mr. L. J. C. and Mr. W. H. Smith, who are engaged in the construction of a bridge across the river at the mouth of the creek. They can build it in time to have boats all the way up to the creek and across the river. There will be a bridge at that point, and a bridge over the creek, so that boats can pass through the river without getting stuck in the mud.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA
EIGHTEENTH SUNDAY AFTER PENTECOST OCTOBER 10, 1976
THE REV. RALPH C. LINK, PASTOR
MRS. KAY MORRIS, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
KAREN PEABYE, TERRY MCCORMACK

ORDER OF WORSHIP - 11:00 A.M.
PRELUDE: "VOLUNTARY ON THE DOXOLOGY" PURCELL
*PROCESSIONAL HYMN No. 72 "NOW THANK WE ALL OUR GOD"
*ABSCission - CHORAL AMEN
*EXHORTATION
*CONFession (UNISON) "O God, WHO MAKEST THYSELF KNOWN
IN THE STILLNESS; LET US FEEL THY PRESENCE IN THIS
SACRED PLACE; MAKE US TO BE OF THE COMPANY OF BRAVE
SAINTS WHO HAVE WORSHIPPED HERE IN SPIRIT AND IN TRUTH;
THROUGH THE VOICES OF MEN AND THE INSTRUMENTS OF PRAISE
GIVE US TO LIFT OUR HEART TO THEE; AND SO, O Lord, PURIFY
OUR LIVES THAT, GOING FORTH INTO THE WORLD, WE MAY GO IN
THY STRENGTH AND IN THY LOVE; THROUGH JESUS CHRIST OUR
LORD. AMEN."
*KYRIE (CHOIR, CONGREGATION AND PASTOR)
*ASSURANCE OF PARDON - CHORAL AMEN
*PRAISE
*PASTOR: "O Lord open our lips.
PEOPLE: And our mouth shall show forth thy praise
*DOXOLOGY No. 551
SCRIPTURE: GENESIS 11: 1-9
HYMN No. 275 "O LOVE OF GOD MOST FULL"
*AFFIRMATION OF FAITH (APOSTLES' CREED)
*GLORIA PATRI
CALL TO PRAYER
PASTOR: THE LORD BE WITH YOU.
PEOPLE: AND WITH THY SPIRIT.
PASTOR: LET US PRAY.
PRAYER AND PRAYER RESPONSE
OFFERING
OFFERTORY: "OUR FATHER WHO ART IN HEAVEN" Bach
Solo: Sung by Cyndie Eby
SERMON: "UNITED CONFUSION: MAN'S ACTION"
PRAYER AND LORD'S PRAYER
HYMN OF DEDICATION No. 272 "LOVE DIVINE, ALL LOVES EXCELLING"

ORGAN POSTLUDE "BELL SYMPHONY" PURCELL
----- *CONGREGATION STANDING -----
THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY
THE HERBERT SHEARER FAMILY IN MEMORY OF "LOVED ONES"
SERVING AS USHERS TODAY ARE: MALLY FEIER, JOHN SNOW,
MONT MACKINNEY, HERB SHEARER AND STEVE VARGO.
THE LOVELY NEW LIVING FERNS ON THE SIDE OF THE
LECTERN AND PULPIT ARE A GIFT FROM DONNIE E. MILLER IN
LOVING MEMORY OF HIS "MOTHER" DOROTHY KALE MILLER.
DEACON AND MRS. WILLIAM PFLUG will be the GREETERS
AT THE DOOR TODAY.
NURSERY WILL BE PROVIDED BY ART AND BETTY CARNEY AND
NANCY LINK.
THE ATTENDANCE LAST SUNDAY WAS 235.
TUESDAY - SOUP AND SALAD DAY - LUNCH FROM 11:00 TO
1:30 AND SODA FROM 5 TO 7. IF YOU DON'T HAVE
A TICKET GET IN TOUCH WITH ANY OF THE WOMEN TODAY.
JANE ARMSTRONG WILL HAVE CHARGE OF THE BAZAAR TABLE.
SHE WOULD LIKE TO HAVE YOU BRING IN YOUR BAKED GOODS,
CANDY, HANDWORK AND INTERESTING ITEMS - MONDAY
AFTERNOON OR TUESDAY MORNING FOR NOON SALES.
LADIES DON'T FORGET YOUR SALADS AND CAKES - HAVE THEM
HERE EARLY.
LAKE ERIE ASSOC. MEETING Oct. 21, 3:00 P.M. TO 7:30 P.M.
AT ST. PAUL'S U.C.C. ERIE. ANYONE DESIRING TO GO
PLEASE CONTACT THE PASTOR. INSTEAD OF A BUSINESS
MEETING THERE WILL BE 5 WORKSHOPS FOR WORKERS IN THE
CHURCHES. THERE IS NO LIMIT ON THE NUMBER OF PEOPLE
WHO COULD ATTEND.
MR. & MRS. ROBERT KNAUER CELEBRATED THEIR 16TH
WEDDING ANNIVERSARY ON OCTOBER 8TH - CONGRATULATIONS.
THE NYCLIFFE BIBLE TRANSLATORS ARE HOLDING A COMMEMORATIVE
DINNER AT THE CATHEDRAL IN NEW CASTLE, AT
7:00 P.M. ON MONDAY OCT. 18. EVERYONE IS INVITED.
YOUTH MEETING TONIGHT AT 7:00 P.M. ALSO, A SIGN-UP
SHEET IN THE OFFICE FOR THOSE GOING TO THE ALL NIGHT
PARTY, FRIDAY OCT. 15 FROM 11-8. WE MUST KNOW HOW
MANY ARE GOING, SO WE CAN BUY FOOD ACCORDINGLY. EARL
HOSPITALIZED: MRS. EMMA HEGINBOTHAM - 463; KATHRYN LIGAN
- BANCROFT - 256 - BOHM, ELEANOR McWILLIAMS - ST. - HOME
MARGARET - PGH. JIM STEWART - MAXI - BUTLER
YOU WILL NEVER KNOW HOW MUCH ANYONE COULD APPRECIATE
CARDS, GET WELL WISHES, PRAYERS AND FLOWERS UNTIL
YOU HAVE BEEN IN THAT POSITION YOURSELF. THANKS SO
MUCH FOR CARING - BEA TAFT.

10. The following table shows the number of hours worked by each employee.

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"Remotion" for sailing too much
in his boat "Squid", but the long distance
is still a good excuse (see note above)

As of 10,000 cases, it's about 10%.
So if you have about 100,000 cases,
you're at over 1000 cases per 100,000 people.

10. The following table shows the number of hours worked by 1000 workers in a certain industry.

~~• $\beta = \alpha$ if α is a left node, all nodes - all under root
• $\beta = \alpha$ if α is right, binary relation
• $\beta = \text{left child } \alpha$ if α is left child, which can be left child
• $\beta = \text{right child } \alpha$ if α is right child, which is right child
• $\beta = \text{parent of } \alpha$ if α is child, β is parent
• $\beta = \text{other child of } \alpha$ if α has two children, β is other child
• $\beta = \text{rec}(\alpha)$ if α is record, β record with fields
 - β field 1 value, and so on up to n fields
• $\beta = \text{left min child } \alpha$ if α is under root then no under
 root node left min record boundary is left~~

Only one thing happens to the priv loco all powerful
and my govt leads Sec. Interio, 1. govt
officer= and is liv in tstate, upon 1 cap 11-20pp:
cliance= 1 sec exfor, secret & govt etc.

If you're in a position to show it off, tell all the event

1 = ~~1~~ "Jim ist nicht brav"

~~old work can idea, "I no' in it bad 2 fail~~

~~Family~~ an, mar rul cub &, e bembu, no neol etc
rest bar a de bumen eridle amive no sed &

~~7~~ "I am a man, " said the tall city boy.

1st race. 2 brakie bairrier race, etc., from 1st final.
I have not cross-referenced things, but I do want all
1 race, res, clean. So my last 2 yrs to follow on

vision: Man

19. *Leucosia* *leucostoma* *leucostoma* *leucostoma*

the continuation of "all categories have a quantifier" (i.e., "all truths are provable" or "all truths are true")

and the old - one served a湫abit (a kind of mud) for insulation against the church in Nitsa - nine or ten, (note - ceiling and floor is mud). This is not in the best state regardless of the age, we will always have the mud walls open to us while it is difficult to understand. We now understand why this is so and I believe that it all goes back to the vision of Jesus, reproduced in *Matthew*, in the 11th chapter. "Behold I send unto you prophets, and wise men, and teachers, and some shall be led astray, but it shall not be so with you; for ye have an eye to see what is before you, and a heart to understand."

On July 1, 1942, evidence was found that the Japanese had invaded the island of Rennell. The Japanese had built a large fortification called "Mitsui" in the village of Tukon on the N. W. coast of the island of Rennell, 10 miles long. It was built from coral which was to be used to do the building on the land before the flood.

vs. 4, (last sent), they decided that they were going to build a huge tower, reaching to heaven, and in this way they would make a name for themselves and would be able to stay together and not be scattered. That they probably built was what is known as a zigurat, or a Babylonian temple tower. This was also probably built for the worship of the gods. It was made of six stages rising up to the top of the tower, and the last one or stage the tower was finished. And you conclude how it worked the tower of Babel is believed to be built like this.

So, we turned to all into the situation and we must say we did well, because we did not fail you, and I say that we did different from them. In our case we have no officials and their complete effort to take control in the political and political arena. That was it after all, and so ~~they~~ had to start this again, and do it again. We did well, but I think it's hard to be different than people in the world and to stand out, and in the next few years we're going to be making our stand out more firmly. So far we've been able to do a lot of things, but we still have to do more. These people here are not in actuality willing to be different. In their own nature, we can't expect them to change it now, but we could have been self-officials if it was part of us. But that's not a bad intention, and we can make changes a part of us. We have to go beyond our basic will to be a will that can change the world to make it better. And that's what we're trying to do. We have to make a will powerful but not bad, and that doesn't need to be. All we need to do is come together to live together.

In the world of politics and government, we have those who are pushing for a one world government. This isn't surprising because it is predicted in Babel's book as part of the latter days. And I agree some of our government to be involved a Declaration of Independence calling for us to involve ourselves with each other and join with a United civil government.

In medicine we see now and form of scientists trying to produce the perfect individual for a next wife. This would seem like something that's not

long time. It is hard and difficult to live with the international corporation, living in constant fear that we will be taken into slavery. And there is probably less and less light on violence, but it has been said that we can have no violence upon us, unless we are not living to "try to stop" our needs.

What we are following is false religion. The way of Israel was really a religious structure. Two of the rules of such forces have been identified as the spiritual or of Abel, but scientists cannot agree which is the real one. All possibilities are there and the others have been ruled out. The spiritual influence is the leading in other areas of our power, and effective in all. We should not forget that the spiritual force is not the only power which can be controlled and used. There is also the physical force of "material civilization." This is also important in our life, but there should be a balance between the two, and each should be used in its proper place.

The movement of communism has been the greatest force and movement, and most rapidly taking the world by storm in a little duration. The big secret is to control power in one world government. But from the stand point of Christianity, there is and has been the movement underway to conglomerate all denominations into one large church. However we may view this, we need to understand that this is according to the word of God what is to take place in the other age.

(Will this be if "that day be doing to be near at hand?")

For obviously, the things that are appearing in our world today cannot be controlled or ruled by a few individuals. In my view, the world is divided into two main categories of life or death. One side is the life side, the other is the death side. The life side is the one that we should come back to in our everyday living, "that is the way," and fulfill the main command of the prophet. To stand in God's house to serve him, and constantly to do what is right without murmuring against us or our God. I would like to close this and say more about the New Testament and the importance of the return of the Lord. It is not living in the present of the

and I will. With you there will be no need to go to the police or to the law courts. It has been said that the best way to get justice is to let the law take its course, and nothing can be more difficult than to get justice through the law, I think.

I do not like all of these things. I have had to live on the edge of them, and it is not a happy life. The only way I can live is to ignore them as much as possible. I just want to live a simple, personal, sufficient life. I am not the type of person who likes to bring the problems and the messes of the world around me.

If you didn't know me, then I may seem to you like a nut. I am writing to you because I am the nut. I am the nut because I have a nutty mind. I have a nutty mind because I have a nutty life and nutty loves. Well, I will be surprised if you will not feel the same way. That is why I am writing to you. If you have any doubts concerning your relationship to me, then either we need to have an argument, or else I, his father, an important member of the family. It is not too long ago. It is not long back, you would say he was a nut, or how corrupt everything around us seems to be becoming. The most important thing for all of us is to trust Christ as our spiritual anchor. Only with him in our hearts and lives can we be filled with the "joy of salvation" which we are told about.

ST. PAUL'S UNITED CHURCH OF CHRIST

BUTLER, PENNSYLVANIA

NINETEENTH SUNDAY AFTER PENTECOST Oct. 17, 1976

THE REV. RALPH C. LINK, PASTOR

MRS. KAY MORRIS, ORGANIST

MR. RALPH COOPER, CHOIR DIRECTOR

ELLEN MASTER, RANDY DELLEN - ACOLYTE

ORDER OF WORSHIP - 11:00 A.M.

PRELUDI: "JESU, JOY OF MAN'S DESIRING" BACH

*PROCESSIONAL HYMN NO. 176 "CROWN HIM WITH MANY CROWNS"

*ASCRITON - CHORAL AMEN

*EXHORTATION

*CONFESSION (UNISON) "ALMIGHTY AND ETERNAL GOD, WHOSE
LIGHT DOETH SHINE IN MORTAL DARKNESS; REVEAL UNTO US THY
PRESENCE IN OUR SOULS, AND THY JUDGMENT OF ALL OUR ACTIONS,
THOUGHTS, AND WORDS. MANIFEST THYSELF TO US IN THE MOVE-
MENTS OF THIS PRESENT TIME. OPEN OUR EYES TO THY GLORY
ALL AROUND US. THOU ART EVER COMING TO THY CHILDREN,
COMING IN MANIFOLD WAYS; BY CHERISHING OUR SERIOUS AND
REVERENT SPIRIT MAY WE PREPARE OURSELVES TO MEET OUR GOD,
THROUGH JESUS CHRIST OUR LORD. AMEN."

*KYNIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

*PASTOR: "O LORD OPEN OUR LIPS,

*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551

SCRIPTURE: GENESIS I

HYMN NO. 226 "BEHOLD US, LORD"

*AFFIRMATION OF FAITH (APOSTLES' CREED)

*GLORIA PATRI

CALL TO PRAYER

PASTOR: THE LORD BE WITH YOU.

PEOPLE: AND WITH THY SPIRIT.

PASTOR: LET US PRAY.

PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY: "AUTUMNAL" JAMES

ANTHEM: "GIVE TO OUR LORD IMMORTAL PRAISE" MALIN

SERMON: "UNITED CONFUSION: GOD'S ANSWER"

(GOD CREATED MAN IN HIS IMAGE AND SET FORTH HOW MAN IS
TO LIVE THE THEME OF BOTH OF THESE SERVICES IS ABOUT

THE MODERN TREND TOWARD ONE WORLD GOVERNMENT IN ALL
AREAS OF LIFE).

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION NO. 226 "DEAR LORD AND FATHER OF
BENEDICTION AND THREE FOLD AMEN MANKIND"

ORGAN POSTLUDE "ST. ANTHONY CHORALE" BRAHMS

----- *CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY

MR. & MRS. CHARLES FLEERER IN MEMORY OF "LOVED ONES"

SERVING AS USHERS TODAY ARE: *ROBBIE VINROE, BOB

DELLEN, BRIAN PFABE, STEVE SMITH AND CHRIS PFABE.

THE ATTENDANCE LAST SUNDAY WAS 175

MRS. SARA STEPP WILL BE THE GREETER AT THE DOOR THIS
MORNING.

NURSERY WILL BE PROVIDED TODAY BY: JANE ANDREWS,
BARB ANDREWS AND ROBIN KNAUER.

LAKE ERIE ASSOCIATION FALL MEETING WILL BE IN ST. PAUL'S
U.C.C. CHURCH, ERIE, SUNDAY OCTOBER 24, 3:00 P.M.
INSTEAD OF A REGULAR BUSINESS MEETING THERE WILL BE
5 WORKSHOPS FOR CHURCH LEADERS.

1. CONSISTORY MEMBERS AND PRESIDENTS

2. EVANGELISM COMMITTEE PEOPLE.

3. PROPERTY COMMITTEE CHAIRMEN AND MEMBERS

4. NOMINATING COMMITTEE PEOPLE AND CHAIRMEN

5. ALTAR WORSHIP COMMITTEE PEOPLE.

HOSPITALIZED: LEWIS KRADEL, HOWARD BOLAM, JIMMY
STEWART, EARL HOGAN - ROSWELL CLINIC.

TUESDAY - 7:30 - FIRELITE BIBLE CLASS MEETING AND
WHITE ELEPHANT SALE.

THURSDAY - 10:00 - MARY MARTHA CIRCLE - WILL MEET AT
THE CHURCH. WE WILL SPEND THE DAY AT MORENA CAMP-
LAND. OUR TRIP LAST MONTH WAS CANCELLED BECAUSE OF
RAIN. EACH MEMBER WILL BRING HER OWN HOT DOGS AND
A SMALL TUREEN. SARA SNOW WILL FURNISH DESSERT AND
BEVERAGE.

THURS. - 7:30 - BIBLE STUDY

THE YMCA IS REACTIVATING THE "ONE-TO-ONE" READING
PROGRAM IN SEVERAL OF THE BUTLER ELEMENTARY SCHOOLS.
MORE VOLUNTEERS ARE NEEDED.

"BOTH WOMEN AND MEN, ARE NEEDED FOR THE YMCA "ONE-
TO-ONE" READING PROGRAM. IF YOU CAN GIVE ONE HALF
DAY EACH WEEK, CALL MRS. REINHOLD WEBER (287-2118)

YOUTH MEETING 7:00 PM. 7: NIGHT
WE LOVE YOU FRIENDS

1970-1971

and that for us to do in this world alone, we will leave out all this jargon.
It is to the good of labor and the welfare of society the happiness of the people
and the welfare of the town because they were placing themselves above and went
beyond their individualities to live with others and help their own kind. It is a great
lesson of life, especially, when we have to go through trials, or vicissitudes
and tribulations. The only way to overcome difficulties is to have a strong
will to succeed, a moral regeneration, and a little self-sacrifice, and to make
a determined effort for improvement and to fight through it.
A good man is giving up his family to his wife and child. And I will tell
you that it is better to be a good man, than to be a good wife.
I think we are losing out the "moral and spiritual" world, but we can
still do something to save it.

- 2 -

the human spirit in material and spiritual life, and the joy of life, which is
the highest value. This statement has been repeated many times, and I repeat
it again in this section, and will underline it by writing it in large letters.
Knowing one's own soul is the first step to salvation.

Life is a gift of God, and it is a sin, not to live it well, but to live it
differently and thereby offend the Creator. Life is a gift, and we must not
allow ourselves to spoil it. Life is a gift, and we must not destroy it as some people seem bent on doing.

Today the world is divided into two main groups. There are **material**
people and **spiritual**. The life of material people is based on the earthly
world. They are selfish, egotistic, and egoistic. People who
believe in God, the One God, are called spiritual people, which means
that they strive to control us like robots. This is a sign of the **loss of the**
spirit, and "no soul" appears in our religion and culture.

We must learn to live a spiritual life, as well as the development of an anti-material culture, so that behind any "calmness" of materialists, there can be noetic
effort, making it possible to recognize a creation of substance.

The first is **democracy** and the second is **proposition** all of which do not have
any life before created by God, and too much truth should be hidden.
The first is **freedom**, which is freedom from discrimination, (which is)
the freedom of God. Freedom from slavery with one's own self, (which is)
the freedom from what was not meant for mankind. Just as every man and woman,
the old and the young, everywhere regardless of race, skin color and ethnicity, have
in the same way the same rights in view of God's creation. In my opinion,
therefore, the so-called **democracy**, the **new human rights** will not be good, for
they are the fruits of **materialism**."

In the next article I will talk about the **new human rights** and the **new human rights** will
be the ones required for our generation. All of whom are the fruits of
materialism and egoism, and that is why we have to leave behind in the
contemporary. All other beliefs perish and are no more, but this is different
as heaven is still a privilege for him to live there all his life.

which also need to be done in time of war in some direction. Here the
political and social situation will no doubt be very bad, and it will be imp-
~~WF AND WES ADD DATE (CIRCA APR)~~
erative to do all that can be done to help, to comfort and to encourage
the people in their distress. It may be that the first duty will be to get the
American Ambassador to the South. Secondly, or thirdly, we must get
information, and find it out before the time comes. It is a fact that
there will be a civil war and it must come. Then the American Ambas-
sador there in the end has a right of his own to do what he can.

He will, I think, at first be very careful that his position is not so
well known that he may be captured, and his information lost, and he and others in the same posi-
tion, who might be sent and placed in such a position, will be afraid of what they do.
All people are exposed to the loss of life and limbs, but see to this.
A man who has the responsibility of those he loves or cares for, the best he
can do is to tell them by the word of God that it is God's will that the confi-
dence of the world, and indeed the world itself, in the safety of his life
is a delusion, and that, as far as he can see, he cannot even the name of
God, and still live on earth. He can say that he cannot even the name of
God, for what we do. Jeremiah says, "but every one shall die for his sin
desert." The prophet Isaias says, "he said that sinneth, it shall die." He
and others have been the instruments of the Father, wisdom and the truth have
been told him. After this the high command of the judgment seat of God,
and the judgment of the world will be done to him."

It is hard to suppose for me, but it is true. It must be known that
we must have the belief that we are destined to do what we are to do
according to God. It must be known that we are to do what we are to do
according to God. It must be known that we are to do what we are to do

ST. PAUL'S UNITED CHURCH OF CHRIST

BUTLER, PENNSYLVANIA

TWENTIETH SUNDAY AFTER PENTECOST OCTOBER 24, 1976

THE REV. RALPH C. LINK, PASTOR

MRS. KAY MORRIS, ORGANIST

MR. RALPH COOPER, CHOIR DIRECTOR

ELLEN MASTER, RANDY DELLEN - ACOLYTE

----- ORDER OF WORSHIP - 11:00 A.M.

*PRELUDE: "NOW THANK WE ALL OUR GOD" ARR. BY WHITNEY
*PROCESSIONAL HYMN NO. 184 "ALL HAIL THE POWER OF JESUS' NAME"

*ABSCIRPTION - CHORAL AMEN

*EXHORTATION

*CONFESSION (UNISON) "O LORD OUR GOD, WHO ART IN EVERY PLACE, FROM WHOM NO SPACE OR DISTANCE CAN EVER SEPARATE US, WE KNOW THAT THOSE WHO ARE ABSENT FROM EACH OTHER ARE PRESENT WITH THEE, AND WE THEREFORE PRAY THEE TO HAVE IN THY HOLY KEEPING THOSE DEAR ONES FROM WHOM WE ARE NOW SEPARATED, AND GRANT THAT BOTH THEY AND WE, BY DRAWING NEARER UNTO THEE, MAY BE DRAWN NEARER TO EACH OTHER, BOUND TOGETHER BY THE UNSEEN CHAIN OF THY LOVE, IN THE COMMUNION OF THE SPIRIT, AND IN THE HOLY FELLOWSHIP OF THY SAINTS, AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

*PASTOR: "O LORD OPEN OUR LIPS."

*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551

SCRIPTURE: 2 SAMUEL 14: 1-24

HYMN NO. 274 "JESUS, THE VERY THOUGHT OF THEE"

*AFFIRMATION OF FAITH (APOSTLES' CREED)

*GLORIA PATRI

CALL TO PRAYER

PASTOR: THE LORD BE WITH YOU.

PEOPLE: AND WITH THY SPIRIT.

PASTOR: LET US PRAY.

PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY: "VOLUNTARY IN E FLAT" RINCK

UTHM: "IT'S TIME TO PRAY, (WITH GUITAR, SAX AND PIANO)

SERMON: "TRICK AND TREAT"

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION NO. 290 "STAND UP, STAND UP FOR JESUS"

BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE: "POSTLUDE IN G" CRAMER

----- *CONGREGATION STANDING -----
THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY MR. & MRS. ALLEN C. BOTACCHI IN MEMORY OF THEIR PARENTS".

SERVING AS USHERS TODAY ARE: *RICHARD MANGEL, DARYL TAIT, JOHN DREHER AND GARY PENAR.

THE ATTENDANCE LAST SUNDAY WAS 193.

DEACON AND MRS. ROBERT DELLEN WILL BE THE GREETERS AT THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY: MARLENE RIEMER, MRS. ANN FALKNER AND LORI SHEARER.

> LAKE ERIE ASBOD. FALL MEETING THIS AFTERNOON AT 3:00 AT ST. PAUL'S JCC CHURCH IN ERIE. 5 WORKSHOPS OFFERED. IF YOU ARE INTERESTED CONTACT THE PASTOR.

> NEXT SUNDAY (REFORMATION SUNDAY) WE WILL RECEIVE NEW MEMBERS - IF YOU KNOW OF SOMEONE INTERESTED IN COMING INTO OUR CHURCH - LET SOMEONE IN THE OFFICE KNOW NOW, OR PLACE A SLIP IN THE OFFERING PLATE.

FRIDAY YOU WERE SENT YOUR PROPOSED BUDGET, LETTER AND COMMITMENT CARDS - PLEASE TAKE TIME AND READ IT.

HOSPITALIZED: EARL BOGAN, BUFFALO, LEWIS KRADEL-263, HELEN HOLLEFREUND #106, GERTRUDE DAVIS #532, WEDNESDAY - 7:30 - BIBLE STUDY WITH REV. LINK WILL BE ON THE AGENDA FOR THE MONTHLY MEETING OF THE GOLDEN CIRCLE.

THURS. - 7:00 - BIBLE STUDY IN THE UNDERCROFT (EVERY WEEK)

(ABOUT THE ANTHEM) - THE CHOIR IS SINGING AN ANTHEM TODAY FROM "I LOVE AMERICA" CANTATA BY JOHN W. PETERSON. SEVERAL OTHER ANTHEMS WILL BE USED THIS FALL FROM THIS CANTATA FOR THE BICENTENNIAL.

WE HAVE ORDERED A NEW WHITE ALTAR LINEN FOR THE ALTAR. THE OTHER ONE CANNOT BE WASHED AGAIN. IF ANYONE WOULD LIKE TO HAVE THIS AS A MEMORIAL GIFT - PLEASE LET BEA KNOW IN THE OFFICE WITHIN THE NEXT WEEK OR SO. MEN AND WOMEN ARE NEEDED FOR THE YMCA "ONE-TO-ONE" READING PROGRAM. IF YOU CAN GIVE ONE HALF DAY EACH WEEK, CALL MRS. REINHOLD WEBER 287-2118.

It is also important to note that the cumulative rates of change in the number of deaths from all causes were similar for each of the three groups.

1. *What is the relationship between the two people?*

and only in all of this is the ancient Metric system best suited for the purposes of science.

The large-scale open-line technique of culture, and not the older, smaller

she is really the first woman to do this.

in 13. on the woman asks if she can make a speech, and the king grants her permission to speak.

vi 13. since she has set the stage and the very words of the king have convicted him so that he cannot do otherwise than what he has said should be done, the woman knows that what she nowasks the king cannot cause her any harm. in i. 13. she says, "With your own mouth you have condemned me, and like a thief I have given birth to a thief, and I have been condemned by you. But you are not fit to judge me. You are known for your sins. I am innocent." This speech is typical of the woman's style of argumentation, which is to say that she is right because the king has already condemned her.

in 14, the king again asks that wife to go back to her husband, and she says that she will, but she will tell him the same story again before she goes back to her husband.

in 15, the king orders the man to take his wife back to her husband and that he must give her, he said, "the same love which she gave to you here and you shall see by yourself if he will follow the example of me."

in 16-18, the king at this time takes his wife to the room where he previously had her, and he asks her if she still likes her husband and wants to stay with him. She replies that she does not like her husband, but she would like to stay with him. The king immediately tells the woman that she is not responsible for what she did, and he says, "The law speaks" and she replies that she does not care.

in 19, the king says that she is not guilty and he gives her money and sends her away. She says that she does not want to be sent away, but the king says that she must go, and she goes with the same story again. See 10b-20.

in 20, the wife comes back and demands that her husband take her to the king.

in 21, the king sends the wife to the city of Jerusalem, and she kills the king.

1. The author has a right to his or her own views and ideas.

and all the more to the extent that the number of the
participants increases. The number of the participants
of the first meeting was 100, and in the second 120.
In the third meeting, which took place on 20 January 1926,
there were 150 participants.

and for the rest of the day I have been writing and reading and thinking.
The time will come, whether it be to-morrow or next week, when I can write,
but I am longing; longing to get away; and I have never been so ill
since my return.

The doctor said "great," and I am now all right again, but I am
only "nearly" sick, there was no real attack till yesterday and the doctor said
that this is always a "near," and not a real attack. According to his instructions
I am still here and I give the doctor the news of my present health. I am
not well enough to go about, but I am able to sit up and do some work, and
I am going to try to get away to-morrow.

ST. PAUL'S UNITED CHURCH OF CHRIST

BUTLER, PENNSYLVANIA

REFORMATION DAY OCTOBER 31, 1976

THE REV. RALPH C. LINK, PASTOR

MRS. KAY MORRIS, ORGANIST

MRS. CYNDIE SYBERT, YOUTH CHOIR DIRECTOR

ELLEN MASTER, RANDY DELLEN - ACOLITES

ORDER OF WORSHIP - 11:00 A.M.

PRELUD: "A MIGHTY FORTRESS IS OUR GOD" PRAETORIUS
"PROCESSIONAL HYMN NO. 281 "A MIGHTY FORTRESS IS OUR GOD"

*ASCRPTION - CHORAL AMEN

*EXHORTATION

*CONFESSION (UNISON) "O ALMIGHTY LORD AND HEAVENLY FATHER, WE BEGEECH THEE TO GUIDE AND GOVERN THE MINDS OF THY PEOPLE IN WISDOM, SINCERITY, AND JUDGMENT; THAT BEING CALLED UPON TO ELECT JUST LEGISLATORS AND FAITHFUL COUNCILLORS, WE MAY UNDERSTAND BOTH THE SACREDNESS OF THE TRUST WHICH THY PROVIDENCE COMMITS TO EACH OF US, AND ALSO THE GREATNESS OF THE INTERESTS WHICH THEREON DEPEND. TO THEE, O LORD, WE COMMEND THIS WHOLE LAND FOR WHICH THOU HAST DONE SO GREAT THINGS OF OLD. ABOLISH ALL MEAN DESIRE AND UNWORTHY MOTIVE; LET NONE BE DECEIVED THROUGH WILFULNESS OR BY VAIN WORDS; CLEANSE ALL THOUGHTS, AND UPLIFT ALL MINDS; ENABLE US TO CONSIDER ALL THINGS DILIGENTLY, AND IN ALL SINGLENESSES OF HEART TO FULFILL THY WILL; THROUGH JESUS CHRIST OUR LORD. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

PASTOR: O LORD OPEN OUR LIPS.

PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551

SCRIPTURE: I CORINTHIANS 12: 1-14

HYMN NO. 326 "O WHERE ARE KINGS AND EMPIRES NOW?"

*STATEMENT OF FAITH (FRONT OF HYMNAL)

*GLORIA PATRI

CALL TO PRAYER

PASTOR: THE LORD BE WITH YOU.

PEOPLE: AND WITH THY SPIRIT.

PASTOR: LET US PRAY.

PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY: "A MIGHTY FORTRESS" REGER

NEW MEMBERS WILL BE RECEIVED

ANTHEM: "GOD OF OUR FATHERS"

WARREN

SERMON: "57 VARIETIES"

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION NO. 322 "THE CHURCH'S ONE FOUNDATION"

BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE: "FOR ALL THE SAINTS"

WILLIAMS

----- *CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY MR. & MRS. LLOYD FRENCH IN MEMORY OF "LOVED ONES AND FRIENDS"

SERVING AS USHERS TODAY ARE: MIKE NAZARUK, ROBERT

STEWART, JAMES McCLOUDING AND GOTTLIEB KRABEL.

DEACON AND MRS. CHARLES PENAR WILL BE THE "GREETERS" AT THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY: VIRGINIA MANGEL, DRU RENSEL, LAUREL STAUFFER.

THE ATTENDANCE LAST SUNDAY WAS 183.

HOSPITALIZED: LEWIS KRABEL 263, HELEN HOLLEFREUND 406.

CONGRATULATIONS TO MR. & MRS. RONALD VENBEL - THEY HAVE A NEW BABY GIRL THIS WEEK. ADDRESS IS R. D. #3.

NEW MEMBERS RECEIVED TODAY ARE: MRS. NORMA WOLFE,

WILLIAM OHL, SUE GIBBS AND CHRIS GIBBS.

MRS. KATHRYNE BANCROFT WOULD LIKE TO THANK THE CONGREGATION FOR ALL THE CARDS, GET WELL WISHES AND PRAYERS.

THOSE NOMINATED FOR ELDER: MIKE NAZARUK, BOB TALY, ALLEN BOTAGCHI, DEACON, WILLIAM THOMPSON, RODNEY RENBEL, BRUCE McBRIDE, ROBERT SYBERT, RICHARD MANGEL, DONALD KINGSLY, MARY LOU DAVIS.

TONIGHT - 7:00 - YOUTH MEETING

NEXT SUNDAY - YOUTH RALLY - MILLVALE UCC - 3:00 P.M.

THURS. - BIBLE STUDY - 7:00 IN THE UNDERCROFT

> SINGLE AND CAREER BREAKFAST - EVERY FRIDAY MORNING AT 6:30 A.M. AT THE HOLIDAY INN - 29 THERE LAST WEEK.

> NEXT SUNDAY, REV. CHRIS CURRIE WILL BE OUR QUEST MINISTER. SEVERAL CONGREGATIONS WILL BE HERE TO HEAR HIM AS A CANDIDATE FOR THEIR PULPIT.

> NEXT SUNDAY AFTER THE SERVICE WE WILL HAVE NOMINATIONS FROM THE FLOOR FOR ELDERS AND DEACONS, FOLLOWED BY THE ELECTION. THE BUDGET WILL BE PRESENTED TO THE CONGREGATION FOR ADOPTION.

“*W. C. T. U.*”

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and the same number of boxes as the one you have just sent me. The
new ones will be packed in light and strong boxes and I will, naturally
have them ready to ship whenever you are, and, in fact, as soon as
you can get them, because the work you do will help us to get
them out, and we are very anxious to get them out. In view of
the fact that you will be sending me a box, (Hold up larger carton).

(*Journal of the Royal Society of Medicine*, 1973, 66, 100-103).

...and the following year we were invited to a dinner at the residence of the Consul General of France.

But we need to know whence he learnt. (Illustration of uxorist stonings and killing about the churches; on all 4 corners). But it is good instruction, "those here highly educated" he used to identify it.

($\alpha_1, \alpha_2, \dots, \alpha_n$) is a sequence of n symbols.

ST. PAUL'S UNITED CHURCH OF CHRIST

BUTLER, PENNSYLVANIA

TWENTY-THIRD SUNDAY AFTER PENTECOST NOVEMBER 11, 1976

THE REV. RALPH C. LINK, PASTOR

MRS. KAY MORRIS, ORGANIST

MR. RALPH COOPER, CHOIR DIRECTOR

HELEN HILLIARD, BRIAN KENNEDY - ACOLYTE

ORDER OF WORSHIP - 11:00 A.M.

*PRELUDE: "Now Thank We All Our God" KARG ELERT
*PROCESSIONAL HYMN No. 253 "TAKE MY LIFE, AND LET IT BE"

*ASCIPTION - CHORAL AMEN

*EXHORTATION

*CONFESSION (UNISON) "O Most Loving Father, who willest us to give thanks for all things, to dread nothing but the loss of thee, and to cast all our care on thee, who carest for us; preserve us from faithless fears and worldly anxieties, and grant that no clouds of this mortal life may hide us from the light of that love which is immortal, and which thou hast manifested unto us in thy Son Jesus Christ our Lord. Amen."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

PASTOR: "O LORD OPEN OUR LIPS.

PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551

SCRIPTURE: 2 CHRONICLES 31: 2-12

HYMN No. 252 "TAKE THOU OUR MINDS, DEAR LORD"

*AFFIRMATION OF FAITH (APOSTLES' CREED)

*GLORIA PATRI

CALL TO PRAYER

PASTOR: THE LORD BE WITH YOU.

PEOPLE: AND WITH THY SPIRIT.

PASTOR: LET US PRAY.

PRAYER AND PRAYER RESPONSE

OFFERTORY

OFFERTORY: "Now Thank We All Our God" KAUFMANN ANTHEM: "JESUS IS CALLING AMERICA" PETERSON

FROM: I LOVE AMERICA - SOLO - VON MALONEY

SERMON: "HEAPS OF LEFTOVERS"

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION No. 256 "LORD, SPEAK TO ME"

BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE: "IMPROVISATION"

- - - - - *CONGREGATION STANDING - - - - -

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY MR. & MRS. STEVE VARGO TO THE "GLORY OF GOD" SERVING AS USHERS TODAY ARE: *WALLY FEDER, JOHN SNOW, MONT MACKINNEY, HERB SHEARER, STEVE VARGO.

NURSERY WILL BE PROVIDED TODAY BY: BRAD AND JUDY VINRO AND ELLEN MASTERS.

THE ATTENDANCE LAST SUNDAY WAS 223

>>> AFTER THE SERVICE THIS MORNING THE UNDER SHEPHERDS WILL PICK UP THE MATERIAL IN THE FRONT OF THE CHURCH.

>>> THIS IS CHRISTIAN ENLISTMENT DAY IF YOU FORGOT TO BRING YOUR CARD TODAY, EITHER MAIL IT BACK TO THE CHURCH OR GET IT IN AS QUICKLY AS POSSIBLE, MONDAY - 6:00 - FIDELITY BIBLE CLASS TUREEN DINNER AND GRAB BAG.

WED. - 7:30 - GOLDEN CIRCLE - PLEASE BRING YOUR OWN SCISSORS AND ELMERS GLUE.

THURS. - 10:00 - MARY MARTHA CIRCLE

FRI. - 6:15 - A.R.C. CLASS WILL MEET AT THE CHURCH TO GO ICE SKATING AT BELMONT ARENA IN KITTANNING. RENTAL SKATES ARE AVAILABLE. TRANSPORTATION WILL BE AVAILABLE FOR ANYONE NEEDING IT. REFRESHMENTS WILL BE SERVED AT THE CHURCH FOLLOWING THE ACTIVITY. BRING YOUR FAMILY AND COME ALONG FOR SOME FUN. THE DON KENNEDY'S AND BOB DELLENT'S ARE IN CHARGE OF PLANS.

>>> HOSPITALIZED: GERTRUDE DAVIS, FLORENCE MACKINNEY,

HOM: EVELYN SHAKELY, WILMER PFARE.

>>> THURS. - 6:30 - BUTLER AREA LAYMEN'S FATHER AND SON BANQUET WILL BE HELD AT BETHANY UCC THIS THURS. TICKETS ARE AVAILABLE FROM WALTER HARMON AND CHUCK PENAR.

>>> NEXT SUNDAY AT 3:30 WE WILL MEET IN THE UNDERCROFT TO MAKE ADVENT WREATHS. WE WILL NEED SOME EVERGREEN BRANCHES TO DECORATE THE WREATHS. AT 5:00 WE WILL BIT DOWN TO A FAMILY MEAL OF HOMEMADE VEGETABLE SOUP. AFTERWARDS THERE WILL BE CHORAL SINGING AND EXPLANATION OF CHRISTMAS FOR THE CHRISTMAS TREE.

NEXT SUNDAY IS FAMILY THANKOFFERING SUNDAY - WARREN KLENFELD WILL BE THE SPEAKER - FAMILY THANKOFFERING WILL GO TO THE AMERICAN INDIANS. YOUR SPECIAL ENVELOPE

WILL GO TO THE AMERICAN INDIANS. YOUR SPECIAL ENVELOPE

1970-1971
1971-1972

~~1970-1971~~ - 1971-1972

1970-1971 - 1971-1972
1971-1972 - 1972-1973

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1972-1973 - 1973-1974

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1980-1981 - 1981-1982

~~1980-1981~~
1981-1982

1 Kings 7:51, and said, Since the people began to bring the offerings into the temple, it has been my desire to have the temple filled with the smell of incense, and to have the temple filled with the smoke of incense.

1 Kings 7:51, NKJV

Now we will continue our study of the tabernacle and the temple. We have seen how the tabernacle was built and how it was used. Our scripture from this morning involves a portion of the history of the people of Israel and how they came to have leftovers in the temple. This is actually an account of the state of the treasury at the time of Nezechiah. It will turn once again to the object which will be used in our class. This object is a model of the temple of Solomon. It is a very small, traditional wooden temple. It is made of wood and has a gabled roof. It has a small entrance porch. The main door is the front porch door. Inside the temple there is a room for the priest, and a room for the Levites and Levitical workers. There is also a room for the people who were not Levitical workers. This is where the people would go to offer their sacrifices and offerings, and from it the priests and the Levites were paid. The temple was built by the people of Israel, but it was built by the people of God.

Now that we have seen the past and present of the temple, we will look at the future, and the end of the temple. In the book of Revelation, we see that in the end of the world, the temple will be destroyed. This is the end of the world as we know it.

Now that we have seen the past and present of the temple, we will look at the future, and the end of the temple. This involves the use of 3 letters of the alphabet, the 3 letters which are the most important. At the end of the 3 letters, **G.O.D.**, you will see the word **— GOD**. The first letter will be **G**, the second will be **O**, and the third will be **D**.

The letter **F** will be the last letter, but the first letter will be the last letter, and the last letter will be the first letter. G.O.D. / G.O.D.

GRACE = GIFT

the first time I have ever seen a man learn to ride a horse.

DEVOTION

"I have been here all day, and I have seen many people come in and go out. There are many more people here than there were in the city before the fire. The people are very anxious to get away from the city, and they are trying to find ways to do so. Some are taking boats, some are taking trains, and some are walking. The streets are crowded with people, and it is difficult to move around. The buildings are still standing, but they are very damaged. The fire has destroyed many homes and businesses. The people are trying to help each other, and they are working together to rebuild the city. It is a sad sight, but it is also a reminder of the strength and resilience of the human spirit. Let us pray for the safety and well-being of all the people, so that we have this great store left." May we be ever

ST. PAUL'S UNITED CHURCH OF CHRIST

BUTLER, PENNSYLVANIA

FIRST SUNDAY IN ADVENT NOVEMBER 26, 1976

THE REV. RALPH C. LINK, PASTOR

MRS. KAY MORRIS, ORGANIST

MRS. CYNDIE SYBERT, YOUTH CHOIR DIRECTOR
SHELLY HOCKENBERRY, RICKY VINAGE - ACOLYTE

ORDER OF WORSHIP - 11:00 A.M.

PRELUDI: "SAVIOR OF THE HEATHEN, COME" BACH
*PROCESSIONAL HYMN NO. 93 "REJOICE, REJOICE, BELIEVERS!"

*ASPIRATION - CHORAL AMEN

*EXHORTATION

*CONFESION (UNISON) "O GOD, IT IS EASIER FOR US TO CALL YOU LORD THAN IT IS TO DO WHAT YOUR LEADERSHIP REQUIRES.
WE ENLIST IN YOUR CAUSES BUT FIND OURSELVES LOSING INTEREST. WE PROMISE TO BE COURAGEOUS BUT FIND OURSELVES GIVING IN TO FEAR. WE WANT TO BE SENSITIVE BUT FIND IT EASY TO BE HARD. WE FAIL TO SEE AND TAKE ADVANTAGE OF THE GREAT OPPORTUNITIES SURROUNDING US. FORGIVE US, OUR FATHER. TAKE OUR LIMITATIONS AND TURN THEM INTO POSSIBILITIES FOR SERVICE. GRANT US THIS GRACE THROUGH JESUS CHRIST OUR LORD. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

PASTOR: "O LORD OPEN OUR LIPS."

PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551

SCRIPTURE: LUKE 1: 5-25 - **ADVENT WREATH**

HYMN NO. 89 "COME, THOU LONG EXPECTED JESUS"

*AFFIRMATION OF FAITH (APOSTLES' CREED)

*GLORIA PATRI

CALL TO PRAYER

PASTOR: THE LORD BE WITH YOU.

PEOPLE: AND WITH THY SPIRIT.

PASTOR: LET US PRAY.

PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY: "OH, COME, EMANUEL" W. HEAD

ANTHEM: "LET THERE BE PEACE ON EARTH" YOUTH CHOIR

ERMON: "GOD'S FREEWAY: EXIT 11 JERUSALEM"

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION NO. 88 "O COME, O COME, EMANUEL"

BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE: "IMPROVISATION" MORRIS

----- *CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY

MR. & MRS. WALLACE FEDER TO THE "GLORY OF GOD!"

SERVING AS USHERS TODAY ARE: *DON KINGSLY, DARYL

TAIT, UGHIE DREHER, GARY PENAR AND RICHARD MANGEL.

DEACON AND MRS. DONALD KENNEDY WILL BE THE GREETERS

AT THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY: VIRGINIA MANGEL,
ANN FALKNER, JONIE MARTE.

THE ATTENDANCE LAST SUNDAY WAS 201

> TONIGHT 7:00 - YOUTH FELLOWSHIP MEETING

WED. - 7:30 - CHURCH COUNCIL

> THURS. - THE NEWSLETTER WILL BE PUBLISHED - PLEASE

HAVE ALL MATERIAL IN BY WEDNESDAY.

THURS. - 7:00 - BIBLE STUDY

> BAPTISM OF "TINY ONE" WILL BE HELD NEXT SUNDAY - IF

YOU SHOULD WANT YOUR BABY BAPTIZED - PLEASE LEAVE THE PASTOR KNOW TODAY.

BASKETBALL SIGN-UP SHEET IS IN ON THE SECRETARY'S DESK
PLEASE GET ALL YOUR TIME AND TALENT SHEETS BACK IN SO
THEY CAN BE PUT TOGETHER AND USED FOR VARIOUS COMMITTEES
FOR THE UP COMING YEAR. YOUR HELP WILL BE GREATLY APPRECIATED.

If you forgot to turn in your commitment card - please
do so in the next week or as soon as possible.
Howdy Bolam would like to thank all those that asked
prayer, sent cards and well wishes while he was
in hospital.

The Flower Chart will be passed around this morning

- now is the time to make your selection for the
coming year before a special date has been taken.

Dec. 5 - ARC will be going to Sunnycreek Rest Home
to entertain the elderly.

Dec. 12 - ORDINATION AND INSTALLATION OF ELTERS AND
DEACONS.

Dec. 12 CHURCH FAMILY CHRISTMAS PROGRAM AT 7:00 -
SPONSORED BY THE BOARD OF CHRISTIAN EDUCATION.

> HOSPITALIZED: FRANK COTTAGE
POINSETTA CHART WILL BE PASSED TODAY - NO PRICE LIST
AS YET - FOR THE SANCTUARY ON DEC. 19TH

— 2 —

$\text{H}_2\text{O} \rightarrow \text{H}_2 + \text{O}_2$

and the will be forced to consider the social bonds and family connections that he or she has with his or her family. The judge will likely take into account the family ties, as well as the possible impact of a move on the other spouse and children. Different states provide different rules regarding spousal support after a divorce, so it's important to understand the specific laws of your state.

v. 11), the firebird was burned in his jacket and while the people were in the next room I could hear the sound of the firecrackers. In 1970, when I was in Mexico, I was told that the sound of the crackling of the firecrackers was so intense that the sound of the crackling of the bell of the fire engine could drown it.

v. 11. *Similarly, Zacharias was afraid, vs 12, but the angel assured him that he need not fear, and that his wife, who were going to be named Elizabeth his wife would give birth to have a baby.* The baby was to be named John, v.13. *The angel then told him to establish all the word it said to do, vs 14-17.* Zacharias first all of this a little to hard to believe and so questioned this, v.14. *The angel identified himself and explained that because of his doubt the angel told him of a sign and the sign was to be his trust in him. He was to see a child all of the* *baby been born* *and* *fished,* v.15. *Meanwhile out to the other camp, the angel came to speak to the angelic host, v. 16. It was the archangel Michael who*

and by the end of which he earned the rank of Captain, the rank of Lieutenant, and the
rank of Major. Major General MacArthur was appointed to command the
Philippines and the Far East. On the 1st of October, 1941, he became the
Commander-in-Chief, Far East, Vice Admiral MacArthur's command included the
Philippines, Vietnam, Thailand, Malaya, Singapore, Indonesia, Burma, and
Ceylon. The first objective of the MacArthur command was to defend
the Philippines against the Japanese, and the second was to defend
the Far East.

and Macarriam knew the significance of the "fire" that would have passed, without his being able to tell the truth without confessing all the rest, and he was too good a man to do so. He tried to say, but before he could get out, he was unable to restrain his emotion at the sight.

the child. His mother has been a special object to us, & I, as well as to the wife, for her son's sake. Right, but a week ago today the two diecels landed down concerning the arrival of the hospital. But that Gabriel is apt to reheat in the 13 and 17, has double reason for indecisiveness. ~~xxxxxxxxxxxxxxxxxxxx~~ At 17 he left, right up to now. The reason is that I expect the arrival of the hospital. And with what Gabriel tells him, I expect him to come back to his son, because the one who is a reproach to him. He was anxious not to have been, (read as 18). That can't be made time of judgment. That may have been made for both in the heat of anger to know that she would not go to his son's birth, but that he would. So the old man of Jesus to the diecels and I expect special.

All the which advint shoulde never to each one of us. In this folio there is to be
printed certaine xxixij. folios of the Psalms. But nowe, this is all printt. And it is
printed and boundt for me at 15.00. And soe as the former shoulde
be boundt, with the first page of the next folio, and soe as the next
page of the former folio to be boundt with the next folio. And soe as the
third folio to be boundt with the xxvij. folio.

vi undurchdringlich und ungänglich wie ich sie mir vorstelle. Ich habe

and the world to a decent standard of living, and to be able to contribute to the service. The result of all this work, the first stage of which was to establish a school at the village of Luton, where the children could receive their education and be taught the simple arts of agriculture, weaving, spinning, etc., so as to make them self-reliant and to feel happy for ever after now to be the one who takes care of all the birds, all the bees, all the worms, for God loves a people like each other in His love.

and I have told him, and he was merely standing at the first exit
of the treasury and it is
called Gerusalem, covering the life and rule of the Conqueror named John.
and it written and been the work of the angel whose name, I said, is
the Angel of the Lord, and he called Malak.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA
SECOND SUNDAY IN ADVENT DECEMBER 5, 1976
THE REV. RALPH C. LINK, PASTOR
MRS. KAY MORRIS, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
MARY DELLEN, BOBBY SHAKELY - ADOLYTES

ORDER OF WORSHIP - 11:00 A.M.
PRELUDE: "The Sweet Noels" DAQUIN
*PROCESSIONAL HYMN No. 97 "Hark, the Glad Sound, the
*ACCLAMATION - CHORAL AMEN SAVIOUR COMES"
*EXHORTATION
*CONFession (UNISON) "Almighty God, we are made aware
that all things have not been accomplished. We confess
that we are both blithful in good, and unlettered in
your word. Our dismay is exceeded only by our apathy,
too easily we express the words begging for forgiveness,
when you know the truth of our feelings. Too often we
pray and we are not really repentent, and we do not
try to amend our ways. Therefore O God, make us more
aware of your majesty, and more dependent upon your
council, and let us truly come for forgiveness in the
proper manner. Hear us, and forgive each one now,
JESUS' NAME. AMEN."
*KYRIE (CHOIR, CONGREGATION AND PASTOR)
*ASSURANCE OF PARDON - CHORAL AMEN
*PRAISE
*PASTOR: "O Lord open our lips.
*PEOPLE: And our mouth shall show forth thy praise
*DOXOLOGY No. 551
SCRIPTURE: LUKE 1: 26-38
LIGHTING OF ADVENT CANDLES
HYMN No. 107 "It came upon the midnight clear"
*AFFIRMATION OF FAITH (APOSTLES' CREED)
*GLORIA PATRI
CALL TO PRAYER
PASTOR: THE LORD BE WITH YOU.
PEOPLE: AND WITH THY SPIRIT.
PASTOR: LET US PRAY
PRAYER AND PRAYER RESPONSE
OFFERING

OFFERTORY: "OH JESUS SO MILD, OH JESUS SO KIND"
SACRAMENT OF BAPTISM HOKANSON
ANTHEM: "ROOM FOR THEE" FROM YULETIDE MEMORIES WILSON
CHOIR - TRIO: CYNDIE, DORIS, NORABEL
SERMON: "God's Freeway: EXIT 2 - NAZARETH"
PRAYER AND LORD'S PRAYER
*HYMN OF DEDICATION No. 118 "THE FIRST NOWELL"
BENEDICTION AND THREE FOLD AMEN
ORGAN POSTLUDE: "MINIET IN G" PLAYED BY SHIRLEY RIEMER
----- "CONGREGATION STANDING -----
THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY
MR. & MRS. NICK NOHACH IN MEMORY OF "LOVED ONES"
SERVING AS USHERS TODAY ARE: *ALLEN BOTACCHI,
JOHN REDMAN, DAN BOSKO, ROBERT KNAUER, CHARLES RENAR.
MR. & MRS. WILLIAM THOMPSON WILL BE THE GREETERS AT
THE DOOR TODAY.
NURSERY WILL BE PROVIDED TODAY BY BARB VARGO, JEAN
FENCIL AND SHERRI MCCLIMANS.
THE POINSETTIA CHART WAS PASSED AROUND LAST WEEK, IF
YOU DID NOT GET A CHANCE TO SIGN UP FOR A POINSETTIA
FOR THE 19TH, DO SO NOW IN THE OFFICE - STILL NO
PRICE QUOTE.
THE FLOWER CHART WILL BE PASSED TODAY FOR YOUR
SELECTION.
- TODAY THE ARC CLASS WILL GO TO SUGAR CREEK REST HOME
TO ENTERTAIN THE ELDERLY. MEET AT THE CHURCH AT 5:15
P.M. TO BE THERE AT HOME BY 6:00. ANYONE DONATING
COOKIES ARE REMINDED THAT THEY ARE NEEDED AT THIS TIME.
MONDAY - 6:00 - WOMEN'S MARY PRUGH CIRCLE TUREEN DINNER.
WEDNESDAY - 6:00 - GOLDEN CIRCLE TUREEN DINNER.
HUSBANDS OR OTHER GUESTS ARE INVITED.
- NEXT SUNDAY - 7:00 P.M. - CHURCH FAMILY CHRISTMAS
PROGRAM.
THIS COMING FRIDAY - DEC. 10 - 6:30 - ARC WILL HAVE
A POT LUCK SUPPER - DON'T FORGET TO BRING YOUR TUREENS
AND TABLEWARE. DESSERT AND BEVERAGE WILL BE FURNISHED.
THE TREE WILL BE DECORATED AND THE CHURCH AT THIS
TIME FOLLOWING THE SUPPER.
COOKIES ARE NEEDED FOR THE SOCIAL HOUR FOLLOWING THE
CHURCH FAMILY CHRISTMAS PROGRAM - CALL MARIE STAUFFER.
MRS. FLORENCE MACKINNEY WROTE "I WISH TO EXPRESS MY
THANKS TO ALL OF YOU, FOR THE BEAUTIFUL CARDS, AND FOR
REMEMBERING ME IN YOUR PRAYERS, AND FOR THE LOVELY
BOUQUET THAT AWAYED ME, WHEN I RETURNED HOME. YOUR
THOUGHTFULNESS WAS DEEPLY APPRECIATED. GOD BLESS ALL OF YOU"

THE AMERICAN POLITICAL SYSTEM

right to do so, and the right to do so, and the right to do so, and the right to do so.

CONSTITUTIONALITY

So far we have been guided by common sense. We have been told that the Constitution is good, and that it is good because it is good. But what does it mean to say that the Constitution is good? It means that it is good for the people, or for the country, or for the world, or for America. Any law which fails to serve the public interest, or which violates the principles of justice and equality, or which violates the rights of the individual, or which violates the rights of the state, or which violates the rights of the nation, or which violates the rights of the world, is bad, and is unconstitutional.

At present there is no such thing as a "good" or "bad" law. There is only a "constitutional" law and an "unconstitutional" law. The one difference between a constitutional law and an unconstitutional law is that the one respects the fundamental principles of the Constitution, while the other does not.

It is not always easy to decide whether a law is constitutional, or whether it is unconstitutional. This is because the Constitution is a very old document, and it has been changed many times since it was first written. It has been changed to meet the needs of different times and different circumstances. It has been changed to meet the needs of different classes of people, and to meet the needs of different parts of the country. It has been changed to meet the needs of different sections of the Constitution, and to meet the needs of different parts of the Constitution.

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and the whole body of the animal was covered with a thin skin, which was easily torn off, leaving the body almost entirely naked. The body was covered with a thin skin, which was easily torn off, leaving the body almost entirely naked.

(Illustration of Charlotte's note to Looty looking after Looty).

ST. PAUL'S UNITED CHURCH OF CHRIST

BUTLER, PENNSYLVANIA

THIRD SUNDAY IN ADVENT DECEMBER 12, 1976

THE REV. RALPH C. LINK, PASTOR

MRS. KAY MORRIS, ORGANIST

MR. RALPH COOPER, CHOIR DIRECTOR

MARY DELLEN, BOBBY SHAKELY - ACOLYTE

ORDER OF WORSHIP - 11:00 A.M.

*PRELUDE: "NOEL - GRAND JEU" DAQUIN

*PROCESSIONAL HYMN NO. 102 "HARK, THE HERALD ANGELS SING"

*ASCRIPTION - CHORAL AMEN

*EXHORTATION

*CONFESION (UNISON) "O GRACIOUS GOD, WHO HAST GIVEN US THY CREATION AND A NEW COVENANT, WHO CALLEST US BY PROPHET AND APOSTLE: WE CONFESS THAT WE HAVE SINNED IN THY SIGHT. WE HAVE INTERRUPTED THY COUNSEL, FRUSTRATED THY PURPOSES, AND DISOBEDIED THY COMMANDMENTS. THEN IN OUR SELF-ESTEEM, WE HAVE CHALLENGED THY WISDOM, ACTED IN HASTE, VIOLATED THE SANCTITY OF OURSELVES AND OTHERS BY OUR THOUGHTS AND WORDS, AND HAVE REGARDED OUR WAYS HIGHER THAN THY WAYS. IN THY MERCY O GOD, HEAR OUR PRAYERS AND FORGIVE US, THROUGH CHRIST OUR LORD. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

PASTOR: "O LORD OPEN OUR LIPS."

*PEOPLES: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY NO. 551

SCRIPTURE: LUKE 1: 39-56

LIGHTING OF ADVENT CANDLES

HYMN NO. 109 "AWAY IN A MANGER"

*AFFIRMATION OF FAITH (APOSTLES' CREED)

*GLORIA PATRI

CALL TO PRAYER

PASTOR: THE LORD BE WITH YOU.

PEOPLES: AND WITH THY SPIRIT.

PASTOR: LET US PRAY

PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY: "ADAGIO"

INSTALLATION OF ELDERS AND DEACONS

MOZART

ANTHEM: "BETHLEHEM"

WILSON

SERMON: "GOD'S FREEWAY - EXIT 3 - HEBRON"

PRAYER AND LORIN'S PRAYER

HYMN OF DEDICATION NO. 120 "JOY TO THE WORLD!"

BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE: "VOLUNTARY ON CAROLS" MORRIS

----- *CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY

MR. ARTHUR SNYDER IN MEMORY OF "LOVED ONE'S"

SERVING AS USHERS TODAY ARE: *WALLY FEDER, JOHN SNOW,

MONT MACKINNEY, HERB SHEARER AND STEVE VARGO.

MR. & MRS. ROBERT KNAUER WILL BE THE GREETERS AT THE DOOR THIS MORNING.

BEING INSTALLED THIS MORNING: ELDERS - PAUL CAMPBELL, MIKE NAZARUK, DEACONS: MARY LOU DAVIS, RICHARD MANGEL, ROB SYBERT AND WILLIAM THOMPSON.

TONIGHT - 7:00 - CHURCH FAMILY CHRISTMAS PROGRAM.

LADIES DON'T FORGET TO BRING THE COOKIES FOR TONIGHT.
TODAY IS THE LAST TIME WE WILL ACCEPT POINSETTA ORDERS. THE PRICE THIS YEAR WILL BE \$4.50 (THEY ARE BEAUTIFUL). SIGN UP IN ON REA'S DESK TODAY IF YOU WANT ONE FOR NEXT SUNDAY.

NEXT SUNDAY - HOLY COMMUNION (PEW) AT 11:00 A.M. SERVICE. CHRISTMAS EVE - FRIDAY AT 11:00 P.M. - CANDLELIGHT SERVICE - HOLY COMMUNION.

MRS. JOHN BARNHART WILL BE 90 YEARS OF AGE THIS DEC. 19 (NEXT SUNDAY) DON'T FORGET TO SEND HER A CARD. THE ADDRESS IS 446 TERRACE APTB, CLIFF ST. BUTLER.

NURSERY WILL BE PROVIDED TODAY BY: TOM AND JUDY MASSART AND ROBIN KNAUER.

HOSPITALIZED: HOWARD JAILLET, LEWIS KRALIK, PAUL FORCHI - BCOMH. DR. HOMER FILBON - ALLEGHENY GENERAL

NEW YEARS EVE PARTY HERE IN THE UNDERCROFT - FOR CAREER AGE PEOPLE - DEC. 31 (9 A.M. TO 1 P.M.) - SEE WILLIAM ONE FOR DETAILS.

If you will be alone on Christmas - you can join us for Christmas Day Dinner at First United Methodist Church, North and McLean St. from 12:30 to 3:00. Enjoy Turkey with all the trimmin's - Set a spell and talk with others, sing carols around the piano. RESERVATIONS REQUESTED BY DEC. 22ND - TELE. 287-7597 OR 283-2282. TRANS. PROVIDED IF NEEDED. MEALS DELIVERED TO THOSE WHO CANNOT GET OUT. NO CHARGE FOR ME! DONATIONS ACCEPTED.

"Well's Preacher: Unit 7 - sermon"

text: Mt 1:5, 55, "Then he said unto them, Go into all the world,
and preach the gospel to every creature; the gospel
of the kingdom of God. And they went forth, and preached
everywhere, and the gospel entered into every country."

scripture: Luke 1:39-55

the 4th level (not) in adv to go, but our term can't
be 1st or 2nd level b/c, the term is more dehumanized
and less personal and / public speech does other world
to 100% them, Mary was told at 37, "virgin country"
at 37, "virgin" & she was 45, "virgin"
at 37, "virgin" & she was 45, "virgin"

scripture: Lk: v. 50, "Say ye unto her, Yea, thou hast met me,
she is by level & born so & I am with Mary
v. 51, "Behold thy intercession/mediation under
me", yeah I said & then to/for that boy in front of me,
you can't even think about it

the 4th level (not) & we in ascension
the 4th level songannah in 1 Cor 12,
it's 4th level life/life/ my sin & incurred
self-pride & pride & ego, & how I operate like man
that's 4th level & 4th level to

v. 52, "I now remain no longer on the estate, I grant
you, this book from earth will exalt believe= d is
within the book, from earth to keep your sin,
it's 4th level self-pride, self-pride, self-pride,

(4th level) every time bad been one (4th)

we saw self= own self from us recognize 4th level,
then our sin & let blood cleanse us & give us

v. 53, "I am now the law/law estate outside
the 4th level scholar being a scholar of philosophy,

in case of self-pride level can't true & in
the 4th level I am 2nd in 4th level self-pride,
my son Jesus is me, & I'm over, I'm filled & I
overflow with Jesus over this V. 53.

overflow, over, above all world things that count,
it's 4th level by 4th things of e, especially as in

V. 54, "knowing & realize & understand you,
the book books Messiah, but angel who tell of the
book who bear one of God, so she realize

for v. 55, "I am now the law/law estate" very & this
the 4th level going long ago

well also I am 4th level Jews from the nation in this
place a strong time of witness in this place a lot of
people & even who I included in 4th level
philosophical, & the thinking of the 4th level & unity
I must look good things of the book that in the know
is so much special for us & so many people in
the 4th level, & I mean, so many people in the personal

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we can hardly imagine that the Virgin Mary would have been in such a state of pregnancy as to be able to travel so far. We also know that she was probably about 30 years of age at the time of her visit to Elizabeth. We also know that Lebron is about 19 miles southwest of Jerusalem, which would mean that it was 99 miles from Nazareth to Lebron. Now we are not certain that Zechariah and Elizabeth lived in a town, but it is likely that this is where Mary made her pilgrimage. This, we see, that Jesus enjoyed a very happy childhood with his parents and with Elizabeth.

and the Son of God, the Word made flesh, who dwelt among us, full of grace and truth. John the Baptist came, bearing witness of him, and said, "Behold the Lamb of God, who takes away the sin of the world." The Virgin Mary, the mother of Jesus Christ, was filled with the Holy Spirit, and because of this inward filling, she was able to prophesy. She said, "Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. And thy kingdom come. Hallowed be thy name. Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil."

Elizabeth was filled with the Holy Spirit, and because of this inward filling, she was able to prophesy. She said, "Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. And thy kingdom come. Hallowed be thy name. Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil."

Elizabeth prophesied, "Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. And thy kingdom come. Hallowed be thy name. Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil."

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Elizabeth prophesied **A** **Second**

There is also a sense of pride. And this is what I mean by
pride. Pride, however, is not always bad. It can be very good.
It is pride that keeps people in society.
It is pride that makes people work hard.
It is pride that makes people care about their families.
It is pride that makes people care about their communities.
It is pride that makes people care about their country.

the first time in 1955, and the last time in 1963). The first was in 1955, the second in 1963, the third in 1965, and the fourth in 1967. The first three were in the same year, 1955, and the fourth in 1967. The first three were in the same year, 1955, and the fourth in 1967.

For it is the same God who is in the tabernacle of the old covenant as is in the church of the new and spiritual age. Mary was aware of the prophecy of the angel of Zerubbabel, a ruler over Israel who would lead and govern them in the way of truth and righteousness. But it wasn't until the angel Gabriel spoke to her and told her that the virgin and child she was to bear through the conception of the Holy Spirit would be the promised one. And when Mary had a moment to think of all the things she had been taught about God's Word,

the same time she was having her visions she was also having a very bad case of depression. She had been married to a man named John for about 10 years. They had three children. John had been a drunkard and had left her about 5 years ago.

She had been trying to get him back but he would not come back. She was very angry and bitter.

She had been trying to get him back but he would not come back.

She probably had no visions of heaven, but she did have some. She probably had no visions of hell, but she did have some. She probably had no visions of purgatory, but she did have some. She probably had no visions of heaven, but she did have some. She probably had no visions of hell, but she did have some. She probably had no visions of purgatory, but she did have some.

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She had been trying to get him back but he would not come back. She had been trying to get him back but he would not come back.

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ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA

FOURTH SUNDAY IN ADVENT DECEMBER 19, 1976

THE REV. RALPH C. LINK, PASTOR
MRS. KITTY FEENEY, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
MRS. CYNDIE SYBERT, YOUTH CHOIR DIRECTOR
PATTY McWILLIAMS, MARK FEEY - ACOLYTE

ORDER FOR HOLY COMMUNION - 1:00 A.M.

*PRELUDE: "CAROLS OF THE STAR" SMITH

*PROCESSIONAL HYMN NO. 112 "O COME, ALL YE FAITHFUL"

*ASCRIFTION - CHORAL AMEN

*CALL TO WORSHIP

*EXHORTATION (PAGE 32)

*CONFESSON (PAGE 32)

*ASSURANCE OF PARDON

SCRIPTURE LUKE 2: 1-20

LIGHTING OF THE ADVENT WREATH

ANTHEM: "CAROLING CAROLING", "THE STAR CAROL", - ALFRED BURT CAROLS - YOUTH CHOIR

ANNOUNCEMENTS

OFFERING

OFFERTORY: "THE MIDNIGHT CHOIR" ORGAN AND SAX DUET

ANTHEM: "THE SHEPHERD'S VISION" BY WILSON

CHOIR, MEN AND WOMEN CHORUS

SERMON: "GOD'S FREEWAY: EXIT 4 - BETHLEHEM"

COMMUNION HYMN 108 "O LITTLE TOWN OF BETHLEHEM"

*THE CALL TO COMMUNION (PAGE 33)

*EUCHARISTIC PRAYER - INSTITUTION - AGNUS DEI

HOLY COMMUNION

*PRAYER OF THANKSGIVING

*DOXOLOGY

*HYMN OF DEDICATION NO. 105 "ANGELS WE HAVE HEARD ON HIGH"

*BENEDICTION

*THREEFOLD AMEN

*POSTLUDE "THE FIRST NOWELL"

*CONGREGATION STANDING -----

THE LOVELY POINSETTIA'S ON THE CHANCEL TODAY MAY BE TAKEN
RIGHT AFTER THE SERVICE. THE REST WILL BE GIVEN TO
SHUT-IN'S TO ENJOY OVER THE HOLIDAY SEASON.

THE Deacons and Elders will serve Communion this morning as well as serve as ushers.
The attendance last Sunday was 212.
Deacon and Mrs. Robert Dellen will be the greeters at the door today.
Nursery will be provided today by Linda Sheppock, Art and Betty Carney, and Dru Rensel.

✓ NEW YEARS EVE PARTY HERE IN THE UNDERGROFT - FOR CAREER AGE PEOPLE - DEC. 31 (9 A.M. TO 1 P.M.) - SEE WILLIAM OHL FOR DETAILS.

IF YOU WILL BE ALONE ON CHRISTMAS - YOU CAN JOIN US FOR CHRISTMAS DAY DINNER AT FIRST UNITED METHODIST CHURCH, NORTH AND MCKEAN ST. FROM 12:30 TO 3:00. ENJOY TURKEY WITH ALL THE TRIMMINGS - SIT A SPELL AND TALK WITH OTHERS, SING CAROLS AROUND THE PIANO. RESERVATIONS REQUESTED BY DEC. 22nd - TELE. 287-7597 OR 287-2282. TRANSPORTATION PROVIDED IF NEEDED. MEALS DELIVERED TO THOSE WHO CANNOT GET OUT. NO CHARGE FOR MEAL, BUT DONATIONS WILL BE ACCEPTED.

✓ WE WOULD LIKE TO THANK SARA STEPP WHO MADE ALL THE CANDY FOR THE FAMILY CHRISTMAS PROGRAM.

✓ WE WOULD ALSO LIKE TO THANK SARA STEPP AND MIKE NAZARIK WHO MADE THE STABLE FOR THE MANGER SCENE.

✓ CANDLELIGHT SERVICE - DECEMBER 24 AT 11:00 P.M. HOLY COMMUNION (PEWS). *(Candy, apples, cookies)*

HOSPITALIZED: MR. LEWIS KRADEL, MR. PAUL FORCHT, *(Mr. Howard J. Jillett, Mr. Wilmer Poole, Father Paul, etc.)*

A NURSERY WILL BE PROVIDED FOR THE CANDLELIGHT SERVICE. *(For children 2-6 years old)*

THE PASTOR AND WIFE WOULD LIKE TO THANK THE CONGREGATION FOR THEIR CHRISTMAS GREETINGS AND ESPECIALLY FOR THE ANNIVERSARY GIFT AND CARDS. YOUR EXPRESSIONS OF LOVE ARE DEEPLY APPRECIATED AND WE CERTAINLY WISH ALL OF YOU A VERY MERRY CHRISTMAS AND A NEW YEAR FILLED WITH GOD'S LOVE.

SACRAMENT OF HOLY BAPTISM WILL BE HELD NEXT SUNDAY - PLEASE CONTACT THE MINISTER IF YOU WOULD LIKE TO HAVE A CHILD BAPTIZED.

THURS. - DEC. 30 - BOWLING PARTY FOR THE YOUTH AT BOWLAWAY LANES - 9:00 P.M.

|||||

... Exit 4 = 100%

1. *Leucania* *luteola* (Hufnagel) *luteola* Hufnagel
2. *Leucania* *luteola* (Hufnagel) *luteola* Hufnagel

The Lord said, "Do nothing until you find other like-minded, yet less poor self. Then it is right for you to help & 2 others with/prosper, w/o poverty and sin. Tax up your self, ev 05:15, & 105:10 & 11:11 ev as well, 1 loaf & wine, 1 lamb & gift & oil, 10 inch linens, one s. coin. If you do all this, the Lord will never disappoint."

of Jesus Christ, the visits of the shepherds and the wise men, God's
providence in the life of Jesus, the value of prayer.

With the intention of making the work of the author more accessible to the general public, the following is a brief summary of his main findings.

(Continued from page 20) *Continued from page 21*

...ice, alive; it is my legacy in color,

* ST. PAUL'S UNITED CHURCH OF CHRIST

BUTLER, PENNSYLVANIA

CANDLELIGHT SERVICE CHRISTMAS EVE, DECEMBER 24, 1976
THE REV. RALPH C. LINK, PASTOR
MRS. WALLACE FEDER, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
PATTY McWILLIAMS, MARK FREY - ACOLYTE

ORDER OF WORSHIP - 11:00 P.M.

HOLY COMMUNION

*PRELUDE "BEFORE THE MANGER" WILSON

*PROCESSIONAL HYMN 120 "JOY TO THE WORLD!"

*ABSCIRPTION - CHORAL AMEN

*CALL TO WORSHIP

*EXHORTATION - PAGE 32 HYMNAL

*CONFESSION - PAGE 32 HYMNAL

*ASSURANCE OF PARDON - CHORAL AMEN

LIGHTING OF THE CHRISTMAS WREATH

CHRISTMAS CAROL No. 112 "O COME, ALL YE FAITHFUL"
(1ST STANZA)

SCRIPTURE: LUKE 2: 1-7

CHRISTMAS CAROL No. 109 "AWAY IN A MANGER" (1ST STANZA)

SCRIPTURE: LUKE 2: 8-9

CHRISTMAS CAROL No. 102 "HARK, THE HERALD ANGELS SING"
(1ST STANZA)

SCRIPTURE: LUKE 2: 10-14

CHRISTMAS CAROL No. 118 "THE FIRST NOWELL" (1ST STANZA)

SCRIPTURE: LUKE 2: 15

CHRISTMAS CAROL No. 108 "O LITTLE TOWN OF BETHLEHEM"
(1ST STANZA)

SCRIPTURE: LUKE 2: 16-20

CHRISTMAS CAROL 107 "IT CAME UPON THE MIDNIGHT CLEAR"
(ALL VERSES)

OFFERING

OFFERTORY "WHAT CHILD IS THIS" HUGHES

COMMUNION CAROL 105 "ANGELS WE HAVE HEARD ON HIGH"

*THE CALL TO COMMUNION - PAGE 33 HYMNAL

*EUCHARISTIC PRAYER - INSTITUTION - AGNUS DEI

HOLY COMMUNION

*PRAYER OF THANKSGIVING

*DOXOLOGY

CHRISTMAS MONOLOGUE: "THE NIGHT VISITOR"

THE CANDLELIGHTING

*CANDLELIGHT CAROL 101 "SILENT NIGHT! HOLY NIGHT!"
ANTHEM: "HALLELUJAH CHORUS" (BELOW)

*BENEDICTION AND AMENS ON CHIMES

*POSTLUDE: "CHRISTMAS RHAPSODY" WILSON

* - - - - *CONGREGATION STANDING - - - - -

THE LOVELY WHITE POINSETTAS ON THE ALTAR HAVE BEEN
PLACED BY MR. & MRS. WILLIAM ZAVACKY, JR. AND
MR. & MRS. WILLIAM ZAVACKY, SR. IN MEMORY OF "LOVED
ONES".

THE ELDERS AND DEACONS WILL SERVE COMMUNION AS WELL
AS SERVE AS USHERS TONIGHT.

DEACON AND MRS. CHARLES PENAR WILL BE THE GREETERS
AT THE DOOR THIS EVENING.

WHEN RECEIVING THE LIGHT, TILT UNLIT CANDLES TOWARD
THE ONE THAT IS ALREADY LIT.

PLEASE FILL OUT A COMMUNION CARD SO THAT OUR CHURCH'S
RECORDS ARE ACCURATE. IF VISITORS WILL PUT EITHER THE
NAME AND ADDRESS OF THEIR CHURCH OR THEIR PASTOR'S
NAME AND ADDRESS ON THE BACK OF THE COMMUNION CARD,
IT WILL BE FORWARDED.

- - - - - SILENT NIGHT! HOLY NIGHT!

1. SILENT NIGHT! HOLY NIGHT! ALL IS CALM, ALL IS BRIGHT;
ROUND YON VIRGIN MOTHER AND CHILD, HOLY INFANT SO TENDER
AND MILD;
SLEEP IN HEAVENLY PEACE, SLEEP IN HEAVENLY PEACE.

2. SILENT NIGHT! HOLY NIGHT! DARKNESS FLIES, ALL IS
LIGHT;
SHEPHERDS HEAR THE ANGELS SING; ALLELUIA! HAIL THE
KING!
CHRIST THE SAVIOUR IS BORN, CHRIST THE SAVIOUR IS BORN.

3. SILENT NIGHT! HOLY NIGHT! GUIDING STAR, LEND THY LIGHT!
SEE THE EASTERN WISE MEN BRING GIFTS AND HOMAGE TO OUR
KING!
CHRIST THE SAVIOUR IS BORN, CHRIST THE SAVIOUR IS BORN.

4. SILENT NIGHT! HOLY NIGHT! VONDROUS STAR, LEND THY LIGHT!
WITH THE ANGELS LET US SING ALLELUIA TO OUR KING!
CHRIST THE SAVIOUR IS BORN, CHRIST THE SAVIOUR IS BORN.
NURSERY IS PROVIDED BY GAYE BOMBER AND MARY DELLEN

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The Last Days

Went to Pilate's office, where he was waiting for me. He was very kind and understanding. He said he would do his best to help me. I told him about my son and how he had died. He listened to me and gave me some advice. I thanked him and left his office.

Then I went to the morgue. I saw my son's body lying in a casket. It was a sad sight. I cried and tried to hold back tears. I talked to the undertaker and asked him to prepare my son for burial. He agreed to do so.

After the preparation was complete, I went to Pilate again. This time I asked him if he could give me permission to remove my son's body. He said yes and I left his office.

I went to work. Talk about morbid talk! ~~aaaaaaa~~
~~aaaaaaa~~

Went to Pilate to get permission to remove the body, he said yes.
Then I went to the morgue. I saw my son's body lying in a casket. It was a sad sight. I cried and tried to hold back tears. I talked to the undertaker and asked him to prepare my son for burial. He agreed to do so.

After the preparation was complete, I went to Pilate again. This time I asked him if he could give me permission to remove my son's body. He said yes and I left his office.

I went to work. Talk about morbid talk! ~~aaaaaaa~~
~~aaaaaaa~~

10. The following table shows the number of hours worked by each employee in a company.

4

told you of our conversati .

we to come from our mothers again,

1000

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA
FIRST SUNDAY AFTER CHRISTMAS DECEMBER 26, 1976
The Rev. Ralph C. Link, PASTOR
Mrs. Wallace Feder, ORGANIST
Mrs. Cyndie Sybert, YOUTH CHOIR DIRECTOR
Patty McWilliams, Mark Fry - ACOLYTE

ORDER OF WORSHIP - 11:00 A.M.

PRELUDER "NAZARETH" GOUNOD
*PROCESSIONAL HYMN No. 102 "HARK, THE HERALD ANGELS SING!"
*ASCRIPTION - CHORAL AMEN

*EXHORTATION

*CONFESSION (UNISON) "O GOD OUR FATHER, WHO DIDST SEND
FORTH THY SON TO BE KING OF KINGS AND PRINCE OF PEACE;
GRANT THAT ALL THE KINGDOMS OF THIS WORLD MAY BECOME
THE KINGDOM OF CHRIST, AND LEARN OF HIM THE WAY OF PEACE,
SEND FORTH AMONG ALL MEN THE SPIRIT OF GOOD-WILL AND
RECONCILIATION. LET THOSE WHO ARE OFFENDED FORGIVE, AND
THOSE WHO HAVE OFFENDED REPENT, SO THAT ALL THY CHILDREN
MAY LIVE TOGETHER AS ONE FAMILY, PRAISING THEE AND BLESSING
THEE FOR THE GREAT REDEEMPTION WHICH THOU HATH WROUGHT
FOR US, THROUGH JESUS CHRIST OUR LORD. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)
*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE
*PASTOR: TO GOD OPEN OUR LIPS.
*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551 RIDE READING ??

SCRIPTURE I JOHN 2: 15-26 -
HYMN No. 104 "ANGELS, FROM THE PEALS OF GLORY"

*AFFIRMATION OF FAITH (APOSTLE'S CREED)

*GLORIA PATRI

CALL TO PRAYER
PASTOR: THE LORD BE WITH YOU.
PEOPLE: AND WITH THY SPIRIT.
PASTOR: LET US PRAY

PRAYER AND PRAYER RESPONSE

OFFERING
OFFERTORY "CHORALE ON 'GOTT SEI DANK'"

BAPTISM OF CHILD

ANTHEM: "GO TELL IT ON THE MOUNTAIN"
YOUTH CHOIR

SERMON: "TWO HEAPS"
PRAYER AND LORD'S PRAYER
*HYMN OF DEDICATION No. 116 "GOOD CHRISTIAN MEN, REJOICE!"
BENEDICTION AND THREE FOLD AMEN
ORGAN POSTLUDE "THE MARCH OF THE THREE KINGS" LANDON

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY
MRS. BERNICE NICHOLAS IN LOVING MEMORY OF HER "HUSBAND"
SERVING AS USHERS TODAY ARE: *DON KINGSLY, JOHN
DREHER, GARY PENAR AND RICHARD MANGEL.
NURSERY WILL BE PROVIDED TODAY BY VIRGINIA MANGEL,
MARLENE REIMER, AND KAREN KENNEDY.
CHRISTINE ANN PATZ - DAUGHTER OF MR. & MRS. DALE PATZ
WILL BE BAPTIZED TODAY - BORN NOVEMBER 28, 1976,
AT THE DUBoIS HOSPITAL.
ELDER AND MRS. ROLAND THOMPSON WILL BE THE GREETERS
AT THE DOOR TODAY.

HOME - MRS. GERTRUDE DAVIS, MR. LEWIS KPADEL - BOMH.
OK NEW YEARS EVE PARTY HERE IN THE UNDERGROFT - FOR
CAREER AGE PEOPLE - DEC. 31 (9 A.M. TO 1 P.M.) - SEE
WILLIAM OHL FOR DETAILS.

BOWLING PARTY FOR THE YOUTH - 9:00 - THURS. DEC. 30,
AT THE BOWLING ALLEY.
THERE WILL BE NO YOUTH FELLOWSHIP MEETING THIS EVENING.

OK Mr. RAYMOND MILLER'S OVERCOAT CAME UP MISSING LAST
SUNDAY. THERE IS AN OVERCOAT IN THE COAT ROOM -
PLEASE CHECK AND SEE IF YOU HAVE THE RIGHT ONE -
IT HAS BEEN PRETTY COLD W/THOUT ONE THIS WEEK.
THERE WERE 266 PRESENT LAST SUNDAY DURING CHURCH.

DON'T FORGET THE FINANCIAL SECRETARY'S BOOKS WILL
CLOSE DECEMBER 31ST - THIS COMING FRIDAY. ANYTHING
RECEIVED AFTER THAT DATE WILL BE CREDITED TO 1977.
PLEASE DO NOT USE YOUR NEW ENVELOPES UNTIL NEXT
SUNDAY - THEY WILL NOT BE CREDITED UNTIL 1977.

WELCOME NEW MEMBERS

COMMUNITY BIBLE CHURCH - DALLAS, TX. - DECEMBER 28, 1997

ADULTS

SCRIPTURES / CCLI / ANNOUNCEMENTS / PRAYER REQUESTS

NEW YEAR - TREES PAPER RIBBONS

*HYMN

PRAYER/OFFERING

*DOXOLOGY

PASTORAL PRAYER

*HYMN

SCRIPTURE: 1 JOHN 2:15-26

OFFERTORY: "TWO HEAPS" - ST. PAUL'S, BUTLER 12/26/76

*HYMN

*BLESSING

*PASTORAL PRAYER

MARY, GENE, SUE, DO, ROB, TRAVELIN

being /

the first time I have seen it. It is a very large tree, about 100 ft. tall, with a trunk diameter of about 3 ft. The bark is smooth and greyish-white. The leaves are large, elliptical, and pointed at the tip. The flowers are small, white, and fragrant. The fruit is a small, round, yellowish-orange berry. The tree is found in the forest, near a stream, and is quite common in the area.









Ralph C. Link
153 Keck Road
Sarver, Pa. 16055
(412) 352-1103

Born: April 9, 1929, Pittsburgh, Pa.

Married: December 15, 1951

Wife: Shirley Margaret Neill

Born: December 8, 1930, Pittsburgh, Pa.

Children: Ralph Dale Link, born May 11, 1955, Pittsburgh, Pa.

Lloyd Alan Link, born May 28, 1958, Pittsburgh, Pa.

Nancy Lynn Link, born March 15, 1961, Butler, Pa.

SCHOOLING:

Graduated from Perry High School, Pittsburgh, Pa.
June 1947

Lay Ministry School, Penn West Conference of United
Church of Christ, September 1965 to May 1969

Commissioned Lay Minister June 1969

Lancaster Theological Seminary, Lancaster, Pa.,
September 1970

Graduated from Lancaster Theological Seminary May 1974

Ordained to Christian Ministry March 10, 1974

PASTORATES:

As Lay Minister: short term, 1 month or less in
various churches 1965 to 1967

Emlenton Lamartine Charge of United Church of Christ
1967 to 1969

Short term in various churches 1970 until Seminary
entrance July 1970

July 1970 to December 1973 Student Pastor at Trinity
Charge, New Bloomfield, Duncannon, Pa., Penn Central
Conference, United Church of Christ

December 1973 to present, St. Paul's United Church of
Christ, Butler, Pa., Penn West Conference, United
Church of Christ

PERSONAL TESTIMONY

OF

Ralph C. Link

I am the youngest of five children. I was born just prior to the onset of the Depression. Our family was very poor. My father was an alcoholic and my mother was a very religious person who was searching for the Lord. During my childhood she did her best to teach me the things of the Lord. Later in life she came to a personal relationship with Him.

I grew up in the Evangelical and Reformed Church where salvation by grace alone was not preached nor taught. I knew all about Jesus, what He did, how He lived, His miracles, His death and resurrection, but I didn't know Him personally.

My life had many ups and downs and all the while I was attending church and striving with my good works to please God. At a very low point in my life when we were deeply in debt and my wife and three children were all ill, I came to the crossroads. I watched a Billy Graham Crusade on television from some distant city and the message he preached seemed to be directed right at me. I wrestled with making that commitment to Christ, but didn't. The next afternoon and evening at work on the 4 to 12 shift I came to the conclusion that I needed to make that commitment to Christ. It seemed like there was no other choice if life was to have any meaning. That night when I came home from work at 1:00 A.M., I laid face down on the living room floor and told God that I couldn't live my life in my own strength and I accepted the gift of salvation from my Savior Jesus Christ. My life has never been the same.

Through several meaningful circumstances I was called by God to serve Him in the Christian Ministry and to help spread that wonderful message of salvation through the shed blood of Jesus Christ. What a wonderful and rewarding time it has been and I give Him all the praise for my salvation and the opportunity to serve Him.

STATEMENT OF FAITH

OF

Ralph C. Link

I believe the Bible, both the Old and New Testaments to be the inspired inerrant Word of God. I believe the Bible is the complete revelation of His will for the salvation of men and it is the final authority for the Christian faith and life.

I believe in one God, who is eternally existent in three persons: Father, Son and Holy Spirit.

I believe in the Diety of the Lord Jesus Christ that He is true God and true man. I believe that He was born of the Virgin Mary, that He lived in sinless life, that He performed the miracles recorded in Scripture, that He died on the cross as a sacrifice for our sins, that He bodily arose from the dead, that He ascended on high where He is at the right hand of Almighty God as our intercessor.

I believe in the Holy Spirit and that He comes and indwells each believer at the time of conversion. I believe that He lives in each believer to lead, to instruct, and to convict so that a believer may live a more godly life.

I believe that through the shed blood of Jesus Christ and through His resurrection, this is the only ground for justification and salvation for all who receive Him A Lord and Savior and to such as receive Him, they are born of the Holy Spirit and become children of God.

I believe water baptism and the Lord's Supper are ordinances of the Church but are not means of salvation.

I believe in the personal and premillennial and imminent coming of the Lord Jesus Christ.

I believe in the resurrection of the dead, for the believer to resurrection of life and joy with the Lord, for the unbeliever to resurrection of judgement and everlasting punishment.